

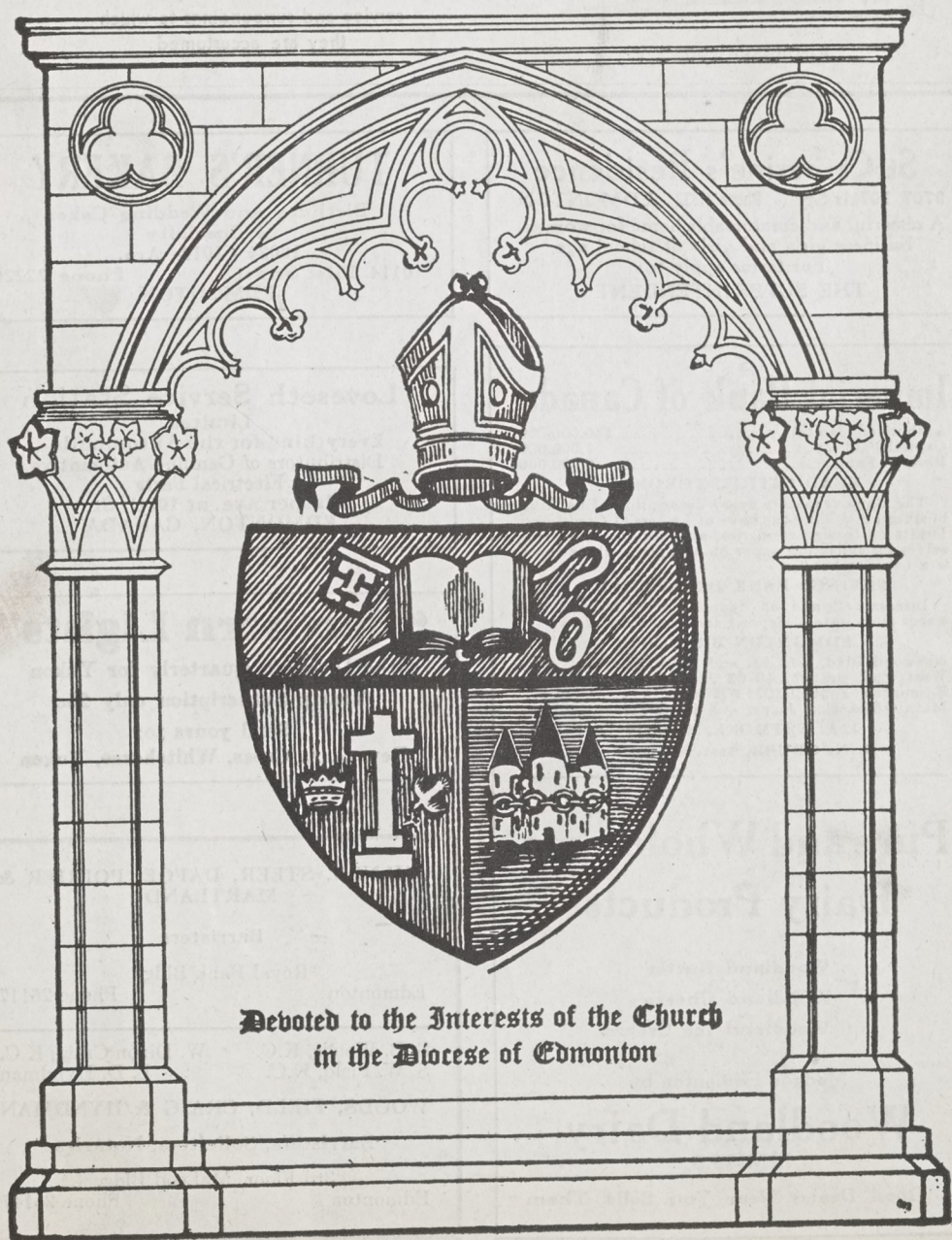
The Church Messenger

DIOCESE OF EDMONTON

VOL. VII.

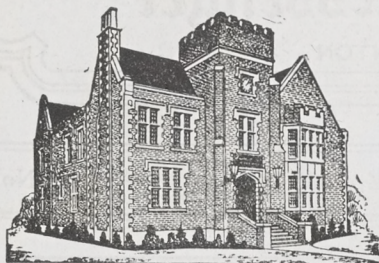
EDMONTON, JUNE, 1939

No. 110



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Editorial

THE SHEEP AND THE SHEPHERD

WE are in the midst of a widespread movement among the younger generation away from the Church and its claims on their allegiance. It is true the same can be said of the attitude towards the authority in the home. Someone has wittily said there is just as much authority there as there ever was, the only difference being that the young people exercise it in the place of the parents. So, Religion makes as much appeal as ever but the authority of that religion is frankly and avowedly ignored when exerted through official and orthodox channels of church membership and other sacerdotal methods. The seat of authority in religion today is in the heart and mind of the individual and its appeal is in terms of life and effective witness rather than in force of the dictum "the Church says so." The sheep will not listen to the voice of the Shepherd.

Recently the Archbishop of York issued a signed statement as Chairman of the Committee of the World's Council of Churches. He says: "The national organization of the Christian Church is not an essential element of its life. The recognition of the SPIRITUAL UNITY of all who are in Christ belongs to the ESSENCE of the Church." This is a most revolutionary statement and if followed to its conclusion will help us to understand what the Church must do to satisfy the growing demand of the world today. It demands what young people demand, that the wheels of organization and the mechanics of an institution that is not an essential element of the Church be subordinated to the life of the "Spirit within the wheels." The Church is called to give a clear visible expression to this spiritual unity which no doubt will manifest itself in a magnificent diversity and variableness. The Rainbow is but pure white light through the medium of a prism.

Until the Churches recognize this principle there will be no widespread return of the people to the shelter of the fold.

The Church of the twentieth century is apt to forget that the early church did not so much insist on a rigid acceptance of a dogma as demand an assurance of a living vital experience on the part of the convert. Faith in Jesus and obedience to that living dynamic was considered the essential thing. It was the "Love of the Trinity" not the "Definition of the Trinity" which they must know and when they did it was easy for the Church to speak to them and to hold them in allegiance by the Grace of our Lord Jesus, through the Love of God and in the Communion and Fellowship of the Holy Spirit.

When our Lord spoke of the sheep hearing the voice of strangers and refusing to follow he, as usual, touched the heart of the matter. Human nature was not so essentially bad, not so wholly committed to evil, that it lacked the power of response to the right stimulus, and in his deep wisdom he asserts that when the true Gospel of Love and Reconciliation and Redemption is preached men will hear and follow because they instinctively know the voice to be a familiar voice speaking things they've wanted to hear. But if the Stranger speaks they do not follow because they sense a lack of sincerity, the presence of a wrong motive, or a wrong attitude. Is the Church a Stranger to the Sheep today? Does it care more for the Mechanics of things than the release of the Power to achieve? Is it misunderstanding the deep spiritual needs of millions of souls? Is it forcing much of its spiritual power into the maintenance of something which is not of the essence of the Kingdom of God?

What is the Call that the Church as the True Shepherd of Souls must make that the sheep will follow?

These are questions that every thinking Church member must try to answer for there can be no rest for the Churches until there be one Fold and one Shepherd.

The Page Pulpit

We are indebted to the United Church Observer for this appreciation of the Book of Common Prayer. It was written by Mr. Neil M. Leckie. We cannot help thinking such a generous tribute from another denomination puts many Anglicans to shame in their tardy acknowledgement and use of such a priceless heritage.—The Editor.

"And With Thy Spirit"

What is called the benediction, or by some old-fashioned people, the blessing, comes at the end of the service. A brief often beautiful, formula is spoken by the minister, followed by a short silence, and presently a blast of organ and the emptying of pews. No response is made to this closing benediction, other than sometimes an Amen from a choir.

A Book of Benediction

There is, however, one interesting exception to this mode by which a benediction of dismissal is merely poured upon the people by the priest, an exception found in that much-beloved English book, the Book of Common Prayer of the Church of England. In this volume, a volume which deserves to be known and used far beyond the communion to which it specially belongs, there are many portions of outstanding merit. It brings to the eye and ear the creeds which are the possession of the whole of Christendom. Its collects bring back the piety and the spiritual insight of past ages, and remain true with or without the theology in which they were fashioned. It preserves the quaint version of the Psalms of the Great Bible of Henry the Eighth. Its *Sursum Corda*, its fine canticle, "O ye whales, praise ye the Lord," its repeated cry of penitence, its yearning appeal that the heart may be made clean, and *Thy Spirit* not taken away from us, its poetical or symbolical identifying of national well-being with that of certain royal personages, its words of consolation, of communion of confirmation, of ordination, its all-embracing litany, casting out malice, and beating down Satan under our feet, these and many other parts of the Prayer Book are so excellent as almost to justify one strange weakness which can be found in the Preface of the Articles of Religion with which the book closes.

A Forbidden Curiosity

In this Preface of the Articles, His Majesty Edward the Sixth, in the year of grace and human enlightenment, 1562, is made to say, that inasmuch as this compendium of Christian doctrine has been approved and published, "We will that all further curious search be laid aside," and that, in a word, these thirty-nine little chapters are to be the authority in all such matters, now, henceforth, and for ever. This was, indeed, asking too much from the inquiring heart and mind of man, a mind that wanders through eternity; but at least it may be granted that with all the curious searching and inquiry which have been carried on, in disobedience of this royal prohibition, there is still much within the pages of the Prayer Book of Edward the Sixth which has never, perhaps can never, be surpassed or superseded. The Book of Common Prayer is essentially a manual of priesthood and priestly benediction, opening a door into that indefinable, elusive, and delicate region of human experience of which the Christian priesthood is the best example.

Many Ministries

It is true that the Christian minister plays many other parts, performing other duties than that of priest among the souls committed to his care. He is a prophet of righteousness, and will remind his hearers that it is required of them to do justly, love mercy, and walk humbly, and that there is a special blessing and a heavenly vision for those who are pure in heart. He is likewise a teacher of spiritual truth, and must so learn and so teach as to remove from the pulpit the reproach that it has sometimes lagged behind, and even contradicted the assured knowledge of the classroom and the laboratory. Also the Christian minister will be an example to his flock, rendering obsolete the strange safeguard found in this very book of prayer, which explains that the wickedness of a minister does not invalidate the worship which he conducts, or the sacrament which he dispenses. He will live again in the manner of the poor parson of an English town of long ago, "who Cristes lore and his apostles twelve, he taught, but first he followed it himself."

The Pontifex

But of the functions of the minister, that of his priesthood is surely still the chief, and the sections of the Church which have allowed this title to fall into disuse would do well to take it up again. The priest is the guardian or custodian of what is sacred in man's life. Eternity having been set in the heart of man, there must be a bridge across the chasm that separates the near and the far, and the priest is the pontiff, whether humble or supreme, and whether it be a bridge of extended years and space, or a shining pathway by which the soul passes from one quality of its own world to a rarer and lovelier. There are sacred seasons and sacred places, sacred objects, even sacred garments and adornments, and there are sacred experiences of the soul. The pouring of the water of baptism, the partaking of the bread and of the wine, the blessing of man and maid in marriage, and, most solemn and mysterious of all, the rite of Christian sepulture and the gaze beyond.

A Mutual Benediction

Into such experiences of life comes the Christian priest. Nor less is this sacred office exercised when, either at the end or in the midst of public worship he gives his blessing to his people. In the middle of morning and of evening prayer, as these are directed in the Book of Common Prayer, the priest gives forth his benediction, "The Lord be with you," and with one accord the congregation answer in these perfect words, "And with thy spirit." In this moment and in this utterance it has come to pass that the mysterious gift of priesthood imparted at his ordination to minister or priest overflows into the lives of others, and with the response of a mutual or reciprocal benediction, all God's people within the walls have become a priesthood.

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On the Editor's Table

THE KING'S EMPIRE DAY BROADCAST

"For a long period in history it was the mind of Europe which led the march and fixed the aims of progress in the world. But that tide of inspiration is no longer running as it did in time gone by.

"The Christian civilization of Europe is now profoundly troubled and challenged from within. We are striving to restore its standards; though the task is long and hard. Asia too is changing fast, and its mind is deeply disturbed. Is not this a moment when the Old World in its turn might look for hope and guidance to the achievements of the new?"

* * * *

"It is not in power or wealth alone, nor in dominion over other peoples, that the true greatness of an empire consists. Those things are but the instrument; they are not the end or the ideal.

Freedom is End

"The end is freedom, justice and peace in equal measure for all, secure against attack from without and from within. It is only by adding to the spiritual dignity and material happiness of human life in all its myriad homes that an empire can claim to be of service to its own people and to the world."

CHURCHWARDENS

It must not be lightly assumed that a churchwarden is a person of little importance, an ornament rather than a pillar of the Church. On the contrary, the perfect churchwarden is a man of many attainments and duties. He must have a considerable knowledge of business, bookkeeping and finance; and since he must be prepared to take some of the vicar's kicks as well as to keep an eye on most of the vicar's halfpence, he will be prudent to cultivate the pachydermatous qualities of the politician.

A training in diplomacy is also desirable, to enable him to deal firmly but tactfully with unreasonable members of the congregation. A knowledge of architecture will be useful. He must be a persuasive speaker, and since, in the interests of Church finance, he may find it necessary to organize variety entertainments, he should have had some experience of the work of an impressario. Finally, as the authority appointed by law to deal

with outbreaks of brawling in church, he should be a man of good physique.

He should, in short, be an Admirable Crichton, a knight without spurs and without repose, freely criticized in adversity, seldom commended in prosperity, and usually giving up to his task a good deal more time than he can really spare. In the face of such demands it is surprising that the supply of churchwardens should never fail, and that they should generally possess most of the qualities expected of them.

WHAT IS A GOOD SERMON?

In a speech before the Cambridge Union, Baldwin made the further telling point that when we come to big things we do not need rhetoric, for; "Truth is naked. . . She needs very little clothing. After all St. Paul was no orator, yet his speeches and his teaching seem to have spread and lasted a long time."

A man does not have to be an orator to preach a good sermon. Froude the historian called oratory the "harlot of the arts" and a certain Bishop once prayed that his ordinands be saved from "the dangerous gift of eloquence."

There is an encouraging little rhyme in E. Tyrrel Green's *How to Preach*:

He spoke of lilies, vines and corn,
The sparrow and the raven;
And words so natural yet so wise
Were on men's hearts engraven.
And yeast and bread and flax and cloth,
And eggs and fish and candles.
See how the most familiar world
He most divinely handles.

Our "most familiar world" is that of the parish in which we live, the cares and joys, the hopes and fears, the work and pleasure of the ordinary people round about us.

And this world may be "divinely handled," for it is sacred work, by the constant study of our people, and by the frequent re-dedication of our gifts of mind and tongue, heart and soul, to the God who put them in our care.

Diocesan News

WETASKIWIN DEANERY W.A.

To ensure the success of a Deanery W.A. Meeting in a Deanery stretching two hundred and sixty miles across country is one of the problems of those engaged in building up the Church in the Home Mission Field.

The Wetaskiwin Deanery is to be congratulated on its latest achievement in holding one of the most worthwhile meetings at Sedgewick. Besides the 60 W.A. delegates six clergy were also present, and all parishes in the Deanery were represented. Visitors from Edmonton were the Diocesan President, Mrs. W. B. Chamberlain; Junior W.A. Secretary, Mrs. Wills; Girls' Secretary, Mrs. S. F. Tackaberry, and the Secretary-Treasurer of the Diocese, the Rev. Canon S. F. Tackaberry.

The meeting was preceded by a Celebration of Holy Communion in St. John's Church, Sedgewick, the celebrant being the Rev. J. Burrows, assisted by the Rev. P. Disney of Hardisty.

In opening the morning session the Deanery President, Mrs. Barnett of Wetaskiwin, stated the theme for the day. She urged the members present to keep in mind two words "Hope" and "Love." Mrs. G. D. Tanton of Sedgewick gave the address of welcome, in the course of which she recalled the courageous things which had been attempted in the past and the splendid help we had always received from the Mother Church. Now in the Jubilee Year we were called upon to help ourselves by working for our own Mission Fields. She reminded the members of their common purpose and their common bond of affection and concluded with the challenge of the words of the well known hymn:

"And we, shall we be faithless?
Shall hearts fail, hands hang down
Shall we evade the conflict
And cast away our crown?
Not so; in God's deep counsels
Some better thing is stored;
We will maintain unflinching
One Church, one Faith, one Lord."

The Diocesan President, Mrs. Chamberlain, gave a short address on the general work of the W.A. and Mrs. Tackaberry and Mrs. Wills spoke on the work of their respective branches. Mrs. Tackaberry also laid before the meeting the plans for raising a Silver Jubilee Fund of \$1,200 to support a missionary in the Diocese. The project evoked much interest and the usual hearty support of the local branches is already assured.

Mrs. Nainby of Wetaskiwin introduced the proposal for a system of Badges for all Junior Work. Continuity in progress through all the branches and the recognition of the principle of award of merit would be gained by such a system. It would also incorporate a modified form of the project system which has been recognized as having a value in the secular educational field. It would moreover, instil a more intelligent interest in the child, giving a fixed content to the emotional interest and help to prevent the drifting away from the group when the latter was no longer aroused. The scheme has undoubted merits and should be given a fair and exhaustive trial.

A very happy day was enhanced by the gracious hospitality of the St. John's W.A. Well done Wetaskiwin!

AMSTERDAM

Edmonton is fortunate in having the delegate representing the ecclesiastical province of Ruperts Land to Amsterdam in her midst. Mr. Garth Walker former diocesan president of the Calgary A.Y.P.A. now residing in Edmonton spoke in Christ Church (Rev. G. P. Gower) on Sunday, May 21st on the Amsterdam Conference. Mr. Walker reminded us that after the great councils of the first eight centuries and particularly the first four no gathering of the whole church was contemplated because of divisions. Now in the twentieth century the Ecumenical Consciousness was returning and such conferences as Oxford and Edinburgh, Madras and Amsterdam were the outward signs of a new spirit of understanding and a new need of each other.

Amsterdam does not mean, the speaker said, that Youth were going to assume control of things. It meant that they were ready to learn and prepare themselves for the time when responsibility would be handed on to them and that they wanted to be fit for the task.

"THE PRINCESS PATS"

The visit of Col. Hamilton Gault founder of the famous "Princess Pats" was marked by a special parade service on May 21st. Fifty members of the Princess Pats attended, the municipal chapter of the I.O.D.E. and the Girl Guides. The Rector conducted the service and Col. Gault read the lessons.

It was an occasion of renewed friendships and the revival of old associations, some intimately woven on the battlefield where men learned to appreciate the real meaning of Comradeship.

EDMONTON DIOCESAN BOARD OF W.A.

On Friday, May 19th, the Quarterly Board Meeting was held at St. Luke's, Bonnie Doon. At the Corporate Communion Service Rev. W. H. Hatfield was assisted by Rev. C. Storey. Mr. Hatfield gave a very helpful address to about 85 W.A. members. When the business session opened in the parish hall the numbers mounted to over 90 with Wetaskiwin, Tofield and Ponoka represented.

Letters were read from the Social Service Council thanking the W.A. for their very practical assistance and help in so many ways, also one from our Primate thanking us for the booklet, Through the Years, which we sent him.

From Blue Ridge a letter announced the formation of a new branch. Reports of all officers were very encouraging, the outstanding even being the Junior Rally. Mrs. Wills and all Junior leaders are to be congratulated on the results. The Juniors themselves deserve all the praise we can give them. There were about 162 present at the Rally when over 100 Merit Cards were presented and between 50 and 60 Perfect Attendance Pins and Prizes. Mrs. Nainby of Ponoka introduced a plan whereby Juniors will compete for Badges offered for different subjects. Discussion took place regarding this and by a solid vote was adopted. We are glad to report that Mrs. Clough is around again after her long stay in hospital but is unable at the present time to carry on as Little Helpers' Secretary. Mrs. Fishbourne has been appointed to take her place.

The League of Prayer and Service for Peace is growing. Mrs. Garton has distributed several hundred program cards.

CHURCH MESSENGER

Rev. J. Anderson of Viking was our speaker in the afternoon and gave a most interesting talk on his parish work in his scattered district.

Many of our Messenger readers will have received a pamphlet advertising the Anglican Jubilee Festival sponsored by the women of the Diocese. A great deal of time and thought is being put into this effort. Keep the date open, June 20th, at the Memorial Hall, from 3 o'clock to 11 o'clock. Its going to be a wonderfully interesting event. Plan to be there yourself and bring your friends. The proceeds are in aid of the Bishop's Jubilee Fund.

A.Y.P.A.

An A.Y.P.A. Diocesan Council Meeting was held on Saturday, May 20th. We had with us for a part of this meeting, Mrs. S. F. Tackaberry and Mrs. Gutteridge. These two ladies told us all about the Anglican Silver Jubilee Festival, which will take place on June 20th. The A.Y.P.A. will have a stall at this Festival, and we all agreed to give our wholehearted support.

We then discussed individually the questions to be brought up at the Vancouver Conference. These discussions were led by Art. Potter, Hugh Reeves, Stan Cheston and Archie Bowker. Our findings, ideas and suggestions are being sent to the Conference with our delegates. The Council Members who are going are: Stan Cheston, St. Faith's A.Y.P.A.; Hugh Reeves, St. Mary's A.Y.P.A.; Archie Bowker, Millet A.Y.P.A.

We wish these delegates the best of everything on their trip and hope they will come back full of enthusiasm and pep to pass along to us who are unable to attend.

Summer Camp at Kapasiwin

The Summer Camp Committee have been very active planning for the first Annual A.Y.P.A. Summer Camp at Kapasiwin. A letter has been sent to all the A.Y.P.A.'s announcing the camp, and giving a general idea of what will take place. Registration forms have been also sent to the A.Y.P.A.'s, both city and country, which we would ask the members to fill in and return as soon as possible.

A full program of sports, entertainment, discussions, and devotional services is being arranged. The services of a first class cook have been secured, so good eats are guaranteed. We would like to see every A.Y.P.A. member both of the city and country make an earnest attempt to be on hand for this grand week-end of fellowship together. The program as yet, is not definite but a letter containing these final details will be sent out shortly.

CANADIAN CHURCH UNION

The last regular meeting of this season was held at St. Stephen's Rectory, Monday, May 15th, preceded by Compline in Lady Chapel at 8 p.m.

After transaction of business the Rev. Father Matthews gave a highly interesting and constructive paper on the Jews, their story and persecutions to the present time.

Following the address a representative gathering took part in a lively informative discussion. Later Mrs. Matthews served light refreshments and another profitable and enjoyable evening closed with hearty thanks to host and hostess.

SUMMER CAMP SCHOOL

Kapasiwin Beach, July 10th-17th, 1939

We are glad to announce that plans are well advanced for the Summer School Week at Kapasiwin. The staff are all appointed and an enjoyable and instructive week is assured.

It has been suggested that the keynote of the school this year be "Good Companions." The staff, clergy and visitors will be sure live up to that ideal and remain Good Companions to the end.

Within a few days all the clergy will have details regarding arrangements made, how and when to come, where to come and what to bring. Concessions are being made to reduce the travelling expense of those coming, from a distance. If you think you would like to come talk to your rector about it.

The Registrar is again the Rev. Canon S. F. Tackaberry who will be glad to register your name; it should be done soon. Write him at the the Synod Office, 11717 93rd St., Edmonton, and send your dollar to ensure registration.

Rural Deanery of Edmonton

CHRIST CHURCH

THE REV. G. P. GOWER

From the Church's point of view the month of May is the most propitious time for the Coming of the King and the Queen. The Festivals of Ascension, Whitsuntide and Trinitytide are Festivals of Triumph, Majesty and Glory. The Crowning of an Earthly King is after all doing on earth that which has been done in Heaven when Christ was crowned in glory and honor. This spiritual significance of Kingship has never been lost sight of by the Church and as its daily prayers show they have been something more than prayers for those in authority; they are petitions that the true Kingship shall reign in Human Nature and that Earthly Kings shall truly represent the Divine Power. All Anglicans have had every opportunity of being spiritually prepared to greet our King and Queen in whom rest for a time the Divine Prerogatives. The Coming of the King in such spiritual glory as we were permitted to witness on Friday, June 2nd is a pledge that Christ the King of Kings shall come in like manner clothed with a spiritual glory far transcending yet completing what Godly rulers have begun.

On the Sunday after Ascension Mr. Garth Walker spoke to the congregation on the Amsterdam Conference. His brief outline of the history of Conferences and his explanation of what the Youth of the Church hoped to do was splendidly put. Garth goes to Amsterdam in July. When he returns we hope to hear more of the Conference and we look forward to his return.

The Services on Whitsuntide were well attended. We regret very much the enforced absence of our organist Mr. Bayzand who is suffering loss of eyesight—temporarily we pray. Mr. G. B. O'Connor very kindly took the service and Mr. Turner read the lessons, the Rector becoming organist for once. It is a very great help to have men who are willing and able to perform these offices in such a way

CHURCH MESSENGER

that there is no disruption in the service or loss of effectiveness in the act of worship. Thank you one and all.

On the day of the King's visit a special service was held at 8.00 a.m. when prayers were offered for the safe-keeping of Their Majesties and blessing on their visit.

The day was perfect and so far as Edmonton is concerned we have every reason to be proud of the welcome the people gave those in charge of arrangements are to be congratulated.

It was very noticeable that there was so little crime on that day. One cannot help but feel that that is as eloquent an expression of the sentiment which prevailed as any fervor of acclamation. Loyalty means law-keeping; lawlessness is disloyalty.

Christ Church was very happy to welcome the Edberg troop of Girl Guides and the Onoway troop of Girl Guides who stayed overnight in the Parish Hall. On Saturday morning a service was held for the Guides in the Church. Come again Edberg and Onoway.

Redemption of Mortgage

We are able to report that \$3,000 has now been paid on the \$6,000 Mortgage Debt. Half the year gone and half the debt paid. This is a splendid work and most gratifying because the contributions are now coming in mainly through the weekly envelope which indicates that subscribers are doing their utmost to keep their pledges. What is more the current revenue seems to be in no way impaired. Please accept our most grateful thanks. The end of the year will see the end of the debt.

W.A.

The W.A. have had a successful month. The Life Members Tea at the Rectory was a very happy occasion and with the willing help of many was made a great success.

A Rummage Sale benefitted both the Social Service and the W.A. Funds.

ST. PETER'S

THE REV. P. A. RICKARD

We are pleased to welcome our new Minister and his wife the Rev. Mr. P. A. Rickard and Mrs. Rickard among us. A very happy gathering of parishioners met in the parish hall on May 11th to extend them a welcome. After a short musical programme refreshments were served.

The ladies of St. Peter's meet in the hall on the first Tuesday of every month at 2.30 p.m. All ladies of the parish are invited to join. They are already making plans for the November Bazaar and on April 28th held a very successful Donation Tea, at which many useful articles were received. Many thanks to all who so kindly contributed.

A Lawn Social is being planned for the end of June, the day to be announced later.

On the first Sunday in May sixty-three pupils of our Sunday School wrote their G.B.R.E. Examination. They are now anxiously awaiting the results.

The Young Ladies' evening branch of the W.A. had a very enjoyable time on the first Friday in May at the home of Mrs. F. C. Young. This was an evening tea and sale of home-made candy. very gladly welcomed the Rev. P. A. Rickard and Mrs. Rickard. Mrs. Tackaberry, their leader, received with Miss Barbara Kellaway the President of the branch.

A slight change in the time of the Women's branch of the W.A. was necessary at the May meeting when we held a joint meeting with the Young Ladies' branch and for other members who are not able to come to the afternoon meetings. A goodly number of members from both branches turned out in spite of the very bad storm. Miss Irene Niblett gave a very interesting talk on the work of the Anglican Girls' Council. This is a part of the Church's work which originated in the Edmonton Diocese in Edmonton and is now in effect in other Dioceses throughout the Dominion.

Miss Barbara Kellaway also gave an account of the work carried on by the Young Ladies of St. Peters. It was indeed a great pleasure to have our new incumbent the Rev. Mr. Rickard and Mrs. Rickard at this meeting.

At an early date in June Mrs. Clegg hopes to hold the Little Helpers' Rally.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Sunday Services: 8 a.m., 11 a.m., 7.30 p.m. Sunday School, 10 a.m.

St. Matthew's Mission: 9.15 a.m. on Second and Fourth Sundays.

7.30 p.m. on First and Third Sundays.

St. Michael and All Angels: 9.30 a.m. on First and Third Sundays.

3.30 p.m. on Second and Fourth Sundays.

Sunday School: 2.30 p.m. each Sunday.

Week Days at St. Stephen's: Monday, Thursday, Saturday, 7.30 a.m., Wednesday, 10 a.m.

The Men's Guild gave an entertainment at the General Hospital one evening last month for the benefit of the patients in the T.B. ward.

The Willing Workers had a Tea and Sale of Work and Home Cooking on the 4th which proved very successful and gratifying to the members. A good many garden plants were sold and the balance donated to the Church grounds.

On the 22nd a Card Party was held at the home of Mrs. Warring on 108th Ave. During the evening gifts were presented to Mrs. C. Pridmore, President of the W.W. and to Mrs. T. J. Jones, one of the members. These ladies are sailing shortly for the Old Country and in making the presentation the Honorary President expressed the good wishes of all for a prosperous voyage and safe return.

The Sunday School at St. Matthew's Mission has grown to such an extent that fresh seating accommodation has to be provided. To meet this the Vestry has lent some benches from the basement at St. Stephen's.

Much regret is felt for the continued ill-health of Mrs. C. J. Adams at North Edmonton. Mrs. Adams is Secretary-Treasurer for the Ladies' Circle at St. Michael and All Angels.

Mr. and Mrs. Goldring who are moving to another part of the city will be much missed at St. Stephen's. Mrs. Goldring from the Choir and Mr. Goldring from the Vestry and Men's Guild. We shall hope to see them from time to time.

St. Hilda's Guild is distributing "The Forward" Booklet.

The funds created by the sale of these booklets go to the "Apportionment Fund."

Booklets may be obtained from any member of the Guild, or by phoning Mrs. J. Swaffield, at 82669 or Helen Watson at 73330.

Present-Day Ideologies and Christian Ideals

VI. — RACIALISM

By Rev. Ebenezer Scott, M.A., B.D.

Pope Pius the Eleventh brought an illustrious career to a worthy close by his courageous protest against Signor Mussolini's anti-Semite measures. We do not admit the right of any Italian priest to lay down, as from the seat of authority, the laws of the entire Catholic Church. But we gladly welcome, from the Pope of Rome as from any priest in an influential position in any part of the world, the repudiation of a narrow racialism in the Catholic Church or the Christian faith.

As dictatorships revert to primitive types of government, racialism is associated with primitive forms of religion. It recalls the worship of the tribal god. Even imperfect religions, in the course of their development, shed their purely racial characteristics. Tribal gods cease to satisfy the eternal desires of the human soul.

There is a science of ethnology, the study of races. But the most serious students of the subject in recent times are largely concerned in exposing fallacies that have been too readily accepted in the past. There is always a temptation to magnify racial differences. The assumption of "superior" and "inferior" races, to which we ourselves may have been too prone, is now shown to be for the most part unwarranted. It must, of course, be granted that some races have not reached such an advanced state of development as others, but that is a very different thing from setting them down as inferior.

The time-honoured distinctions of class among members of the same nation are also now found to be quite arbitrary. Aristocracy, though it may be allowed to remain as an ornamental fringe of society, is exploded as a real element in its constitution. Tennyson, whose fine poetic vision was rather impeded by his outlook on life as an English country gentleman, could nevertheless condescend to write,

"Kind hearts are more than coronets,
And simple faith than Norman blood."

But we have travelled further now. The coronets may still be there, though they sometimes rest on heads which have no aureole of history around them, which were in fact very plebeian heads only a few years ago. But the Norman blood, we are told by those qualified to speak, simply does not exist.

Ethnology is a proper scientific study. But it is a study which can easily be overdone, and can become little better than vulgar caricature. It is a subject in which the amateur can easily put on professional airs. We all have a liking for the detection of racial characteristics, not only in physical features but in habits of living and in modes of thought and even in literary style. Some men's criticism all takes this form. They look for the Jewish strain in this writer, the Celtic (or rather Keltic, for this type of critic is ultra-scholarly) in another, or some distant infusion of Italian blood in a third. Most of this fine analysis is on about the same level as the proverbial anecdotes of The Englishman, the Scotchman, and the Irishman, except that these are frankly humorous, and make no pretentious claims to profound insight.

We come back to the thesis of Pope's "Essay on Man",—"The proper study of mankind is man"—not race, not tribe, not colour, not language, not environment, but man himself, in his elemental and universal character. Even if we keep this study strictly on the earthly plane, if we view man simply as an inhabitant of this planet and nothing more, we shall find how little reason there is to assert any radical inequalities among what we call the races. Different groups of people may have shown themselves more proficient in certain directions of life and thought; there may even be natural differences of faculty and function; and yet they may all be of equal worth.

But the Christian ideal, viewing man not only as a creature of time but of eternity, has long ago anticipated the results of the latest studies of race. All souls of men spring from the divine aristocracy of God's universal family. All men are children of our Father in heaven. This great truth has been forcing its way through the ignorance and the injustice of all the centuries. It broke down the barriers between Jew and Gentile, Greek and barbarian, of old; it abolished slavery, even as practised by Christian nations, in quite recent times; it is gradually obliterating distinctions of race and class, whether based on traditional privileges or on unfounded theories of superior worth.

The present-day ideology of racialism is a throwback. It is an attempt to obstruct the progress of the universal genius of mankind, which Christianity has established once for all. The great Idea of God in Christ carries us forward to the full realization of the destiny of mankind as the chosen race of God.



Comments Original and Otherwise

"Curate"

BISHOP CARLISLE'S FIRST SYNOD CHARGE

In his Charge to Synod Bishop Carlisle urged the importance of raising the budget in full and said that it would make the first year of his episcopate outstanding if the missionary objective could be reached.

But important as diocesan finances and missionary giving were, the most important work before the Church was to make men and women Christians. "I want therefore," said His Lordship, "humbly and earnestly to call you to new devotion and self-dedication. Let us who are called to the priesthood begin with ourselves, seeking God's pardon for any past unfaithfulness, and with zeal give ourselves as we have never done before to pastoral work and personal evangelism as well as to the public ministry of the Word and Sacraments. Our laity must have a big part in any such spiritual forward movement. Selected to represent your congregations, you are men of influence in your communities. Let that influence be for Christ. Let me just as humbly and earnestly and lovingly call you to new devotion, too. Your prayers can be just as availing as ours. Let a wind of Christian sincerity sweep over us all and send us back to our homes and parishes with a new resolve to work and to witness and to pray with new faith, new expectancy and new confidence. Then our difficulties and discouragements will come to an end and a song of gladness and triumph will be on our lips."

PRESIDENT ROOSEVELT ON THE EUROPEAN SITUATION

President Roosevelt, at a Conference with newspaper correspondents, gave his "heartly approval" to an editorial in a Washington paper in which the opinion was expressed that

"If war cannot be avoided, this nation should stand shoulder to shoulder with Great Britain and France against Nazi-Fascist machinations aimed at world-domination by force."

One cannot help wishing that our leaders in the Canadian House of Commons had made an equally explicit declaration.

WHO SAID MIRACLES WERE OVER?

That was the heading of a recent newspaper article, and the incident that caused the Editor to ask the question was certainly a very uncommon one. It seems that the Federal Government decided that the village of Tweed in the Province of Ontario should have a new Post Office, bought a site, appropriated \$16,000 to erect the building, and let the contract. Then, marvellous to relate, the village of Tweed decided that it did not want the new building, and the village Council passed a resolution that the building should not be proceeded with, "believing that all unnecessary expenditures should be conserved, so as to make available maximum resources, for what may prove to be the severest that this country, the Empire, and the democracies of the world may ever be called upon to meet."

The editor of the paper in question thought that because of this extraordinary circumstance Tweed ought to become a tourist centre rivaling even Callander, and that the mayor ought to have a monument on Parliament Hill, or at least get his picture on the next issue of notes that comes from Governor Tower's Bank. It is quite evident that these Tweed citizens did not believe in the Canadian neutrality that some people try to insist upon.

HITLER AND MUSSOLINI

Hitler telegraphed his congratulations to Signor Mussolini on his twentieth anniversary of the founding of Fascism, and the Duce, in replying, spoke of the two revolutionary movements "destined to overthrow the reactionary and conservative positions of the old world."

Thus, if we are to take Mussolini seriously, we return to the jungle law, where ideals of peace and goodwill are discarded for an open policy of force. That, I suppose, was why the Italian leader went on to declare, "that the order of the day was more guns, more ships, more aeroplanes", and ended by saying "Woe to those who cannot defend themselves."

(Continued on page 6)

What Niagara's Laymen Are Doing

When an increased income is required for diocesan purposes there are three methods that can be used for securing it. One is to make diocesan needs a first claim on the budget and to let extra diocesan take what happens to be left over. Another is, when making up the budget, to increase the diocesan estimates out of all proportion to the total actually required. In that case when the total amount of the budget is not contributed, the needs of the diocese are met at the expense of M.S.C.C. and the other two Boards of the General Synod. This latter is a more subtle means of accomplishing the same purpose.

The other method is to put on a campaign to so increase contributions in the red side of the envelope, that both diocesan and extra diocesan objects will share equally in the proceeds. It is the latter method that has been adopted by the diocese of Niagara. What is particularly like about this undertaking is that it seems to be entirely the work of the laity—the *Diocesan Laymen's Association*.

The campaign commences with a letter addressed to the clergy in which the opinion is expressed that "the reason a great many people are apathetic towards the red side of the envelope, and that a number of parishes have difficulty in meeting their apportionment, is due to lack of knowledge of the purposes for which the money is used". The object of the campaign is to supply this information. With this end in view a number of leaflets have been prepared and printed at the expense of the Association, and each incumbent is asked to say if he is willing to have these circulars handed to the members of the congregation on their way into the Church or out of the Church, and, if so, to supply the name and address of a person to whom the leaflets are to be addressed, and who will assume responsibility for their distribution, one each Sunday. A stamped and addressed envelope is enclosed with this initial circular. It is understood that, when all the leaflets have been distributed, the definite drive will be launched for increased contributions in the red side of the envelope.

The first leaflet announces *The Call goes out from the Bishop and his Laymen*, and expresses the conviction of the Laymen that if the people are supplied with information about the great and adventurous projects of the Church on behalf of the Kingdom of God, they will think it a privilege to contribute their prayers and their offering. Then we are told that these information sheets have not been planned or written in a missionary office. They have been produced at the call of laymen, or by laymen themselves. The leaflets are 13 in number. Two are devoted to the needs of the missionary parishes in the diocese of which there are 24, and Churchmen who on Sunday motor out to the country are urged to make a point of attending one of these country churches and there joining in worship with their fellow Churchmen. A most excellent suggestion.

The next 8 leaflets deal with the work of the Missionary Society of the Church of England in Canada, commonly known as M.S.C.C. One deals with the work on the prairies and we are asked to "remember that the strength of the prairie Church is our strength; and their weakness is our weakness". Then follows one each on the work among our Indians and Eskimo, the Diocese of the Arctic, the Columbia Coast Mission, the Diocese of Mid-Japan; Honan, China; and Kangra, India, and one on How the Money is Spent. Our attention is next asked to the work of the General Board of Religious Education that is responsible for the preparation and printing of all the literature for Sunday Schools. Another leaflet undertakes to give information about the work of the Council for Social Service. This is followed with one that explains work at the Headquarters of the diocese and gives details of overhead expenditure.

The scheme is one splendidly conceived and equally well carried out in detail. If put into operation by an enthusiastic and missionary-hearted incumbent, it ought to produce substantial results, both financially and in the increased fellowship that will be the outcome of the visits made during the campaign.

Niagara has set a splendid example.

J. M. SNOWDON.

Comments Original and Otherwise

(Continued from page 4)

LOSS OF DIVINE FIRE AND ENTHUSIASM

From the Lenten folder of a parish church I quote as follows:

"The special danger attending all institutions of long standing is that, while their outward form remains the same, their original vital power and influence are lost. The Church, the most ancient of all existing institutions, despite its Divine origin and the indwelling of the Holy Spirit, is, because composed of human beings with free-will, in every age and never more than today, exposed to this danger. A comparison with the Church of primitive times shows that with the same Ministry, same Sacraments, same Worship and same Scriptures, there is lacking to an alarming extent the Divine fire or enthusiasm which radiated from it then."

HOW TO PROMOTE MISSIONARY ZEAL

Rev. A. E. W. Ingram has written a letter to the Canadian Churchman from which I quote as follows:

"The reason for the missionary zeal of the Communists—Nazis—Jehovah's Witnesses—is that they believe that they have the way of salvation.

In other words—does not evangelism have to precede our efforts to promote the missionary causes, even at our home base?

Do we not need personal conversion more than we need more glowing and alluring accounts of what missionaries are doing some place else? I know of people who are well informed about the work of our missionary societies and yet are not prepared to do very much to help them.

I note some of our most ardent workers for our mission work rather fight shy of evangelistic effort at home—even our own diocese is inclined to shelve it—and I wonder why?"

After hearing Rev. Roland Palmer conduct a mission, I came to the same conclusion, Personal Conversion. That is the overwhelming need.

EARL BALDWIN REVISES CONVOCATION PRAYER

Earl Baldwin, in his speech at McGill University when he was given an honorary degree, made reference to the prayer which opened the ceremonies. He said he was struck by the common sentiment between that prayer and the ones used by the older English universities.

"In England we put it this way—we pray that there might be raised up in succession men to serve God in Church and State. Now I would modernize that in this way, because to us in England that prayer is as vivid as yours is to you. For State, 'men to serve Canada; for Church, 'men to teach'—democracy, to make them realize what it means to educate them in the true spirit of brotherhood bound together in the Fatherhood of God which alone can make democracy both life-giving and with life in it."

HITLER ON THE NEED FOR A SAVIOUR

Hitler's directions to the leaders of youth in Germany and Austria, as the basis for their public propaganda, have recently been published in the French Catholic paper, *La Croix*. Some of them are as follows: "Christianity is a religion for slaves and imbeciles because it declares the last shall be first and the happy are the poor in spirit. Christianity is the same as communism. Christianity puts on the same basis Negroes and Germans.

That, most people would think, is rather hard on the Negroes.

NARROW PAROCHIALISM

Dr. Farthing, who has resigned as Bishop of Montreal, was the preacher at the consecration of his successor. In the course of his sermon he said that "nothing weakened a parish more than narrow parochialism and nothing weakened the work of a diocese more than a selfish diocesanism. To make the Church prosper in her work there must be united, whole-hearted co-operation of all the forces within the diocese for the work of Christ as directed by the general synod."

STUPID PROTESTANTISM

Last April the American Ambassador to England, Mr. Joseph Kennedy, was given the freedom of the city of Edinburgh. It happens that Mr. Kennedy is a Roman Catholic. On this occasion certain extreme representatives of Protestantism staged a protest, shouting from the gallery, "No Popery". It is that sort of un-Christian intolerance that brings discredit upon the name of Protestant.

A GREAT GRANDSON OF JOSEPH BRANT

I notice that the re-organization of the Department of Mines and Resources at Ottawa has been completed with the appointment of G. C. Monture to the position of Chief of the division of Economics.

Mr. Monture has had a distinguished career in the public service. He is a native of Six Nations Reserve, and is a great-grandson of Captain Joseph Brant, the famous Iroquois chief. It seems to be worth while to educate our Indian boys.

BISHOP BRENT

March 27th last was the 10th anniversary of the death of Bishop Brent. He died and was buried at Lausaune, Switzerland. On the block of granite over his grave is this inscription:

"A Servant of God.

A Friend of Humanity.

An Apostle of Church Unity."

Anniversary Services were held in almost every diocese in the United States, the official Service in New York City under the auspices of the Federal Council of the Churches of Christ in America. It is interesting to remember that Bishop Brent was a Canadian by birth, and a graduate of Trinity College, Toronto.

Diocese of Calgary

Whether these disturbing and critical days are turning people's thoughts to God or not may be a matter of opinion, but in this Diocese the season of Holy Week and Easter was observed with greater solemnity and larger numbers than usual. Many churches had Three Hours' Devotions, others concentrated on an hour of remembrance from 2 to 3, in addition to the Liturgical Services for the day. All report large numbers in attendance. In other communions the day was observed. The United Church brethren had a Three Hours' Service in Knox Church, conducted by seven of their ministers. We were once in a Parish where the usual observance was a banquet and a dog show! So things are improving in some ways!

Easter Day dawned fine and bright and all churches were thronged with worshippers and communicants. Church after church reports "the largest numbers of communicants in the history of the Parish". The unusual sight of queues waiting for admittance was seen, and people in some cases had to go round to find a church with seating accommodation. God grant that the outward and visible may be a real sign of the inward and spiritual devotion to our Lord Christ which Easter worship should mean.

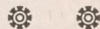
St. George's Day falling on a Sunday gave an opportunity for a display of consecrated patriotism. Militia units paraded to the Pro-Cathedral, St. Stephen's, Christ Church and St. Barnabas in Calgary. We have not heard from other centres. The District Officer Commanding, Brigadier Pearkes, V.C., D.S.O., M.C., read lessons at the Pro-Cathedral, and Col. Murray Greene, D.S.O., and Col. Jull, M.C., V.D., at St. Stephen's, where the R.C.N.V.R. were on hand celebrating Zeebrugge. The Imperial War Veterans were at Christ Church whose Rector, the Rev. D. F. Kemp served in the Grenadier Guards.

A Youth Conference is being held in Calgary to discuss the Amsterdam programme, Archdeacon Swanson and Rev. D. F. Kemp being among the leaders. The ex-President of the Diocesan A.Y.P.A., Mr. Garth Walker, is one of the Canadian delegates to Amsterdam, which will add a great deal to the enthusiasm of the local groups, even though Garth is now resident in Edmonton.

A Sixtieth Anniversary in Western Canada is going right back to the beginning of things. Such a celebration was held at Brocket lately, when the Bishop paid the Indians on the Peigan Reserve a visit. The old school, called Victoria Home, has long since been abandoned for a more modern school on the Reserve, called after the late Bishop, St. Cyprian's. Canon Haynes, the old missionary, died a few years ago, but Mrs. Haynes is still living there. Many school Principals have come and gone, but Canon Haynes was the first and only missionary on the Reserve. He was a master of the Blackfoot language, and always held Service in that tongue on Sunday afternoons. The more modern missionary, like Canon Middleton, has abandoned the Blackfoot tongue for Services, although he speaks it well in ordinary intercourse. He feels that English is the language which the Indian

must know if he is to take his place in the community.

On this occasion a tablet in memory of Canon Haynes was unveiled in the old church by his widow, and dedicated by the Bishop. Canon Middleton of the Blood Reserve and St. Paul's School, gave an address, first in Blackfoot and then in English, and acted as interpreter for Head Chief Yellowstone who spoke appreciatively of Canon Haynes' great work for the Peigan Indians. Further celebrations of this Diamond Jubilee will be conducted after harvest in the fall.



Diocese of Montreal

St. Mark's Day, 1939, will long be remembered as a Red Letter day in the history of the diocese, when the Very Rev. Arthur Carlisle was consecrated 6th Bishop of Montreal and 99th Bishop of the Church of England in Canada. This took place in Christ Church Cathedral and it was only the second time that a Bishop of Montreal has been consecrated in his own Cathedral. Early in the day Mattins was said, and the Holy Communion celebrated by Bishop Carrington of Quebec: this gave an opportunity for all who would to receive the Holy Mysteries, because at the Consecration Service only a few were permitted to make their Communion.

Visiting Bishops and the clergy generally assembled in the Parish Hall, while the Lay Readers and students of the Diocesan College met in the Synod Hall. The Procession passed through the Cathedral grounds, headed by the Cross bearer, and punctually at the appointed hour (10 a.m.) the Service began. The chief Consecrator and Celebrant was the Metropolitan of the Province, the Most Rev. John MacKenley, Archbishop of Nova Scotia; the Epistle was read by the Right Rev. Herman Page, Bishop of Michigan, and the Gospel by the Most Rev. Derwyn T. Owen, Primate of All Canada. The Litany was said by the Most Rev. J. C. Roper, Archbishop of Ottawa.

It is worthy of note, that there was a special point of contact with each of the five previous bishops of Montreal. (1) Bishop Fulford was linked with the events of the day because his pastoral staff was presented to Bishop Carlisle, soon after the Imposition of hands. (2) Bishop Oxenden was linked with the day because a special prayer written by him and set to music by Dr. Alfred Whitehead, was sung as an anthem. (3) Bishop Carmichael was remembered because it was the 37th anniversary of his Consecration and also because his Bible was presented to Bishop Carlisle. (4) Archbishop Bond had a living link in the person of his grandson, the Hon. Mr. Justice Bond, Chancellor of the Diocese, who read the certificates of Election and Confirmation of Election and other legal declarations. (5) Bishop Farthing was present in person as preacher of the sermon, and he also presented the Pastoral Staff, presented to himself by the laity of the diocese on Easter Even, 1909, to Bishop Carlisle at the Enthronement Service.

The Veni Creator was properly sung, as the Prayer Book indicates, that is, responsively be-

tween the Archbishop and all others present. Significant ceremonies were added, following the delivery of the Bible, when the Fulford staff was presented, and also a Pectoral Cross, the gift of the Clergy, and the Ring, the gift of the Laity.

A striking feature of the Enthronement in the afternoon was the fanfare of trumpets, sounded as the Bishop approached the Cathedral, by trumpeters of His Majesty's Canadian Grenadier Guards. Bishop Carlisle is chaplain of this Regiment, and the fanfare was specially composed for the occasion by Captain J. J. Gagnier, Mus. Doc. The Enthronement was performed by the Metropolitan, assisted by the Ven. J. M. Almond, Archdeacon of Montreal. Just after the Enthronement, the new Bishop gave his first Episcopal Blessing from his throne. And then the Senior Archdeacon, the Senior Canon and the Rural Deans representing the Clergy, and selected representatives of the Laity, rendered Homage to their new Bishop.

The Te Deum was solemnly sung, and the Primate of All Canada gave an address from the pulpit. The Ceremony concluded by the Lord Bishop, carrying his staff, leaving the Cathedral first, and going out into the world for the work of Christ, the Clergy and Laity all following.

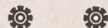
Deo Gratias.



THE SOCIETY OF ST. JOHN THE EVANGELIST

The Society of St. John the Evangelist in Canada passed an important milestone in its history on April 25th, when the Rev. R. F. Palmer, S.S.J.E., who had previously received the unanimous vote of the Society to be the first Superior of the Canadian Congregation, was installed in that Office. According to the Rule of the Society, there must be at least seven professed Fathers before a Province may be constituted as an independent Congregation. The Congregation corresponds to "Dominion Status". The Society has been working at Bracebridge since 1928, beginning with three members. Since that time the family has grown to its present size of seven professed Fathers, besides the lay Brothers and the Novitiate. According to the principles laid down by the Father Founder, the Society of St. John the Evangelist consists of Priests in the Church of England, and of lay Brothers associated with them, who are banded together for the purpose of prayer and preaching. If it is the latter which attracts what little attention they receive, it is their own ideal that the former should be the more important. The Society is designed to occupy itself in "Works missionary and educational both at home and abroad". Missionary work in Canada has, up to the present time, taken the form of the ministering of Word and Sacraments to a scattered group of backwoods communities in Muskoka. The growth of the number of Mission stations from seven to thirty in ten years has been an encouraging sign of the welcome which the old Church's Gospel has received from these long neglected children of hers. In addition to the Mission work in Muskoka, the Society has been

able to send men to preach Parish Missions in many places in Canada and the United States, and thus to attempt the fulfilment of its own desire to be a strength and help to the parochial clergy of the Dominion. The constitution of the Canadian Congregation means that for the future the Society in Canada is "padding its own canoe". It bears the same relation to the Mother House as the Church of England in Canada does to the Mother Church in England.



WHAT IS THE A.Y.P.A. DOING?

This question was answered by Bill Rich at a recent meeting of the Ontario Provincial Council in the following way.

1. The A.Y.P.A. is organizing the Young People of our Church and trying to help them to develop their lives on Christian principles.
2. The A.Y.P.A. must present a programme that will reach the hearts of its members.
3. The A.Y.P.A. must set up a definite challenge and objective; and produce leaders who can guide the members towards their objective.
4. We must develop in our members a clear knowledge of the purpose of the A.Y.P.A. and its relationship to the problems of the day.
5. The A.Y.P.A. should campaign to show others what the organization is and what it is doing.
6. The A.Y.P.A. should try to develop in its programme, an appeal that will interest the youth of wealthy families and campaign to get them to join.
7. The A.Y.P.A. should try to carry on its work without always falling back for help to the clergy.
8. The benefits and possible finds of our organization should be brought before the Theological Colleges, so that the students there would come out with a better understanding of the A.Y.P.A. and its work.
9. Each member should have a thorough knowledge of the A.Y.P.A. and its work, so that they can spread this knowledge amongst their friends and associates.
10. In view of the propaganda spread by radicals of all groups, we must be prepared to prove that the way of Christ is the right way.
11. A more rigid form of admission should be invoked so that members would really appreciate the privilege of joining the A.Y.P.A.
12. We must make a strong evangelistic appeal to the youth of today.
13. We must seriously take stock of ourselves and our organization so that we may extend the good and put out the bad.
14. We must find out what is His will for us and follow it.

SUNDAY DUTY

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Bill Bright Talks

(Tract No. 3)

BEST FRIEND

It was some little time before the Parson could get round to see Bill Bright again. The evenings were getting shorter and the round of parish meetings had started. Bill's gardening was almost done for the season, and he was spending the evening listening to the radio and reading the paper. The children had just climbed up on his knees for a good-night romp when the Parson came in. When their mother had disentangled the unwilling children from their father and carried them off to bed, Bill opened up the conversation himself.

"I read that Gospel, Parson, and I have read the others, too, since then. I think I agree with all you said about Jesus. I can see that those word pictures could not have been invented by men trying to write fiction. They must have seen Jesus, or talked with people who had known Him very well, for they all drew pictures of the same person like photographs from different angles. The trouble is that while I accept with my mind that Jesus is God come in human form, yet I do not love Him, for I do not know Him. I admire Him, but I think there ought to be more to it than that."

"Yes, Bill, there is. You know a good deal about Him, now. What you need next is to know Him as one friend knows another. When I saw your kiddies climbing all over you as I came in, and saw what perfect love and confidence they have in you, I thought to myself that in God's eyes we are all just children like that, and that He wants us to have that same confidence and love for Him. After all, Jesus did let the children clamber over him like that.

"Even we grown-up husky fellows need someone loving and kind and strong to run to. I know Bill that you have been praying. You have been giving thanks to God for His goodness. Now you might go on and talk to God in prayer, listen to Him, tell Him you love Him a little and want to love Him more. Tell Him you do trust in Him. It will take a little time. Bobby and Betty have been gradually growing into that happy relationship they have with you. Now you can grow into a similar happy relationship with God.

"You know what God is like. Jesus has shown you. In Him you see God in a way you can understand. Be quite sure, Bill, that God is as anxious to get into loving communication with you as you are to get into touch with Him. He longs for your love, just as you long for Bobby and Betty's love. I can assure you that if you seek for Him you will find Him. If you start talking to Him in a simple-hearted way in your prayers and from time to time during the day, and listening to Him, you will wake up to the wonderful truth, 'Why I really do begin to know you, dear Lord. You are coming to mean a great deal to me.'

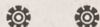
"I must run along now, Bill. I can hear Bobby and Betty calling to you to come to see

them in bed. Family life teaches a person a lot about religion. Good night!"

Editor's Note.

This article, one in a series on "Bill Bright Talks", is being published by the General Synod Committee on Evangelism and will be printed in envelope size suitable for your Tract Case or to be handed to your friends.

They will be sold by the G.B.R.E., 604 Jarvis Street, Toronto. (Price 60 cents per 100.)



AS OTHERS SEE US

The following is taken from Holy Trinity Parish Magazine, Eltham, England:

"The Editor receives regularly from a friend the issues of one of the very best Church papers of which he has knowledge, viz., "The Church Messenger" of Canada, edited and published by the General Board of Religious Education, Toronto. The following are one or two delightful expressions of views which must give us 'to think'."

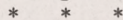
Then there followed three quotations from a recent issue. Church Messenger is also often quoted in the daily newspapers in Canada and in religious publications in the United States.



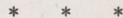
RECENT HAPPENINGS

(Continued from page 2)

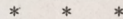
The Daughters of the American Revolution refused permission for Miss Marian Anderson, a coloured woman, to sing in their Constitution Hall. Promptly Mrs. Roosevelt resigned her membership in that organization, and announced that Miss Anderson had been asked to sing before the King and Queen when they were in Washington. I take off my hat to that lady for her Christian courage.



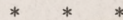
Census returns just issued in Eire (Southern Ireland) show that, while the Roman Catholics have increased 22,651, Protestants have lost 26,223. At the beginning of the century the Church of Ireland had 264,264 members. The last census recorded 145,030.



England has adopted conscription. If Canada were menaced we would expect these conscripted soldiers to come to our defence. Now when England is threatened, our political leaders have announced that no Canadians must be conscripted to go overseas to help England. There you have a sample of political opportunism.



Anxiously the world waited for Chancellor Hitler's speech on Friday April 28th to ascertain whether it heralded war or peace. Possibly it might be well for the world to recognize the fact that there can be no world peace while affairs in Germany are controlled by Hitler and in Italy by Mussolini.



Rev. John Frank of Holy Trinity Church, Toronto, arranged for shelter for 104 homeless men last winter, and more recently has located a portion of them on a farm near Aurora.



JUNE

1. Justin, Martyr, 150.
2. Ember Day.
3. Ember Day.
4. TRINITY SUNDAY.
5. Boniface, Bishop and Martyr, 755.
9. Columba, Abbot of Iona, 597.
10. Margaret, Queen of Scotland, 1093.
11. FIRST SUNDAY AFTER TRINITY.
St. Barnabas, Apostle and Martyr.
14. Basil the Great, Bishop and Doctor, 379.
18. SECOND SUNDAY AFTER TRINITY.
22. Alban, Martyr, Circa 303.
24. **Nativity of St. John Baptist.**
25. THIRD SUNDAY AFTER TRINITY.
28. Irenaeus, Bishop of Lyons, Circa 202.
29. **St. Peter, Apostle and Martyr.**

A TREE

Commercially the Canadian tree can hold its own:—and in song what more beautiful than these lines by Bliss Carman on "Trees"?

In the Garden of Eden, planted by God
There were goodly trees in the springtime sod—
Trees of beauty and height and grace
To stand in splendour before His face.
Apple and hickory, ash and pear,
Oak and beech and the tulip rare.
The trembling aspen, the noble pine,
The sweeping elm by the river line;
Trees for the birds to build in and sing,
And the lilac tree for a joy in spring,
Trees to turn at the frosty call
And carpet the ground for their Lord's footfall;
Wood for the bow, the spear and the flail,
The keel and the mast and the daring sail;
He made them of every grain and girth
For the use of man in the Garden of Earth.
Then, lest the soul should not lift her eyes
From the gift to the Giver of Paradise
On the crown of a hill, for all to see,
God planted a scarlet maple tree.



"Everything that liberates the spirit without a corresponding growth in self-mastery is pernicious."

"AN INTERCESSOR"

"I looked and there was none to help." "I sought for a man . . . that should stand before Me for the land . . . but I found none." "He wondered that there was no Intercessor."

—Isa. 63: 5. Ex. 22: 30. Isa. 59: 16.

"Make me an Intercessor,
One who can really pray,
One of 'the Lord's Remembrancers'
By night as well as day.—Isa. 62: 6, 7. R.v.

Make me an Intercessor,
Through whom the Spirit can plead,
For the sin and sorrow on every side
Of this world in darkness and need.
—Rom. 8: 26, 27.

Make me an Intercessor,
In spirit-touch with Thee,
And given the Heavenly vision,
Pray through to victory.—Ez. 1: 1.

Make me an Intercessor,
Teach me how to prevail.
To stand my ground and still pray on,
Though powers of Hell assail.
—Eph. 6: 13-18.

Make me an Intercessor,
Till pleading at Thy Throne,
The sins and sorrows of other lives
Become as my very own.—Ez. 4: 5-6.

Make me an Intercessor,
Sharing Thy Death and Life,
In prayer claiming for others
Victory in the strife.—Ex. 17: 11, 12.

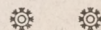
Make me an Intercessor,
Such as Thou dost require,
Who will understand and enter
Into Thy heart's desire.—Ps. 25: 14.

Make me an Intercessor,
Willing for deeper death,
Emptied, broken, then made anew,
And filled with Living Breath.—Ez. 1: 21.

Make me an Intercessor,
Reveal this mighty thing,
The wondrous possibility
Of praying back my King.
—II. Sam. 19: 10.

Make me an Intercessor,
Hidden—unknown—set apart,
Thought little of by those around,
But satisfying Thine Heart."
—Prov. 27: 11.

Great Commission Prayer League,
808 N. La Salle St., Chicago, Ill.



Christ's joy would be incomplete if we were not with Him in the Father's House. It would diminish our gladness, our anticipation of supreme bliss, if we did not know that our presence with Him would heighten His own happiness.—R. W. Dale, D.D.



One Communion and Fellowship

June

How bright these glorious
spirits shine!
Whence all their white
array?
How came they to the bliss-
ful seats
Of everlasting day?

Lo! these are they from sufferings great
Who came to realms of light;
And in the Blood of Christ have washed
Those robes that shine so bright.

Now with triumphal palms they stand
Before the throne on high,
And serve the God they love amidst
The glories of the sky.

The Lamb, Which dwells amidst the throne,
Shall o'er them still preside,
Feed them with nourishment divine,
And all their footsteps guide.

Rev. Isaac Watts.

June, month of midsummer and of roses, has eight of our black letter saints on her calendar. Of these is St. Basil, a doctor or father of the Greek Church. The others we shall briefly mention on this page now.

June 1st. Justin, martyr, takes us back to the early Church and the dark days of the fourth persecution under the Emperor Marcus Aurelius. A wave of anti-Christianity seemed to sweep the Roman world as illogical and baseless as the passion against the Jews now disgracing parts of Europe. Justin was a native of Palestine. His parents had means and, as the boy seemed clever, they sent him to the celebrated schools of Athens. There he studied philosophy, but was disappointed that the philosophers hardly lived up to the truths they professed to teach. He went wearily from school to school, finding each system alike helpless to uplift man above his lower nature, and then he found Christ, or rather the Christ met the seeker after wisdom and Justin was satisfied at last.

His conversion attracted much attention for it was almost unknown that a philosopher thought of following the Way. Justin wrote a defence of his new faith which attracted much attention. He now moved to Rome where he opened

a school which was crowded with pupils to whom he spoke. Challenged by a pagan philosopher to a public debate, he won his side and so showed the folly and weakness of his rivals that many came over to him, and his enemies raked up all the popular scandals against Christians, accusing Justin and six of his pupils of immoral practices. The seven were tried, found guilty on false evidence, and sentenced to severe scourging and beheadings. On June 11th the philosopher who had so sought wisdom went home to the perfect wisdom of God.

June 5th. St. Boniface, Bishop of Mainz, was of Celtic blood, born in the West Country, and named Winnifred, meaning winsome peace, for his parents hoped he would be a saint of the Church, and the boy had all the Celtic passion for serving within him. Central Europe, the home of the invading Saxons, attracted him, and so he became the Apostle of Germany, spending thirty-seven years of his life in missionary journeys through the vast forests.

On a visit to Rome he was made Archbishop of Mainz, organizing his Church carefully. Here he Latinized his name to Boniface. Age compelled his retirement from active work, but he was elected Abbot at his old convent in Exeter. Retirement could not satisfy the Celtic zeal of the old missionary. With several companions he went to Friesland. The pagans met them, evidently hostile, and Boniface refused to resist. Objecting to fighting even in self-defence, he and his companions were massacred.

June 9th. St. Columba was the son of one of the petty kings of Ireland. Columba was named by his parents Columba, that is Dove, as a sign that he was given to God. In early manhood he was Abbot of five monasteries and bade fair to be the leader of Ireland's religious life, succeeding the great St. Patrick who had baptized his parents. But, angered because a fellow Abbot refused to let him copy a copy-book, he persevered by night for months copying the book by stealth. The owner demanded the copy, saying the "child copy" of a book belongs to the owner of the original, as a calf belongs to the owner of its parent cow, and the high courts of Ireland ordered him to give



St. Boniface leaving England.

up the book he had surely earned by his labours. But Columba, instead, appealed to his own clan against the injustice, and the thoroughly Irish flew to arms. After fierce fighting they defeated the forces of the head king. But to Columba Christ had appeared in a vision sorely grieved that he had made war, killing men for a book. So Columba in penance banished himself from Ireland, going to Iona, a tiny patch of rock and sand, one of the outer Hebrides. He founded a monastery which was to the northern Britain what Glastonbury was to the south. For the rest of his life he travelled in Scotland preaching, or training a zealous band of missionaries who worked through Scotland and North Ireland. It has been well said that he found Scotland pagan, he left her at the feet of Christ. His horror of war was strange in a man of the Dark Ages. But it brings him nearer to us of today. We shall meet with some of his missionaries on this page again.

June 22nd. Bede, in his chronicles, gives us the story of Alban, the first to die for Christ in Britain. He was a young man, a soldier, who gave shelter to an old man chased by enemies. The old man then confessed himself to be a Christian and in the days he spent in hiding with Alban instructed him in the faith. When he was discovered Alban insisted on changing clothes with him and was arrested while the old man escaped. Alban was brought before the courts and, refusing to recant, was sentenced to be scourged and beheaded. The soldier selected to act as executioner, refused to act, and so shared the martyr's fate. The Roman town of Verulam was renamed St. Albans and in the England of the Middle Ages Alban was one of the most popular of saints.

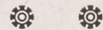
June 10th. Margaret, Queen of Scotland, is one of the few women on the Church calendar of black letter saints. She was a woman notable as a queen and a Christian. She was the daughter of the last Saxon prince forced to flee from England. When Canute the Dane became king, the Saxon prince escaped to Hungary where he married one Agarga, and had three children—two girls, Margaret our saint, and Christine, and a son, Edmund Atheling.

Margaret had a happy childhood, being carefully educated by her parents and trained as a Christian. Then suddenly they were all sent for to go to England. Edward the Confessor, the old king of England, was childless and anxious as to who would reign after him. William, the fierce Duke of Normandy, had won a half promise from the old man that he should have the English crown, but Edward wished for an English king. Then the great Saxon earls

were ready to fight each other to be king. So Edmund was remembered and sent for, coming to die on arrival. What would have happened had he lived we cannot say. England would have had no Norman Conquest. We read that the great earls came to the three children, but Edmund, a child, would not leave his toys, though Margaret the eldest tried to coax him to talk to these chief men. "If she were the boy it might be," they said, "but we cannot have a child, a babe, for our king."

So when the Confessor died they ignored the royal children and chose Harold as king. He lost crown and life at Hastings, and the Norman ruled in England. The three children went to North England where the boy was given lands; Christine became a nun, and Margaret was wooed by Malcolm III., King of Scotland. The dethroned princess became a queen. Scotland was Christian but uncivilized. Through Margaret's influence schools were established, and the court was kept more stately. Margaret was the first of the Scotch leaders

who developed the intellectual life of Scotland. She never preached, she worked no miracles, but she lived adored by all who knew her, and there are few Scotch families who have not a Margaret or Maggie among them. Our present Queen, a Scotswoman, calls her second daughter Margaret Rose. St. Margaret stands on our calendar a type of gentle womanhood, a maker of homes. One of Queen Margaret's daughters became the good Queen Maud of English history, the wife of Henry I.



A GHOST STORY

From The Fond du Lac Cathedral News

Once on a preaching expedition the secretary of the South American Missionary Society arrived at a large country house full of guests. The hostess said, "I am putting you in the haunted room. As you are a clergyman I know you won't mind."

He assured her no ghost could scare him, and at dinner she proclaimed his bravery.

Next morning he appeared at breakfast very much subdued. He had gone to sleep, he said, but woke at midnight to see a strange light at the foot of his bed.

"Out of it appeared a lady all in white. She moved silently toward me. I was horrified. My heart thumped. She came nearer. She stretched out her arm.

"I felt I must do something. So I said, 'Madam, may I ask you for a contribution to the Missionary Society?' She vanished immediately."



St. Alban.

One Hundred Years Ago

Lord Durham's Report "on the Affairs of British North America" which was officially communicated to both Houses of the Imperial Parliament 11th February, 1839, was printed in Montreal at the Morning Courier office, and was criticised in a pamphlet entitled "Facts versus Lord Durham" because of fallacies in statements relating to P.E.I., and also by Bishop G. J. Mountain in a Visitation Charge at a Primary Visitation completed in 1838—dated Marchmont, Quebec, April 1839—57 pages in length with notes (chiefly consisting of a defence of the Church). (Copy in Toronto Public Library.)

The Bishop's Rebuttal. In the preface to the "Charge" the Bishop says:

"Since the following sheets were first put to press, the Report of the late Governor-General and High Commissioner has been received in this country. It is impossible that anything can more strongly and more ominously exemplify the correctness of the remarks made in the Charge. Let the clergy stand prepared. Let them not be parties to any surrender of what they conscientiously believe to be the claims and interests of the Church; but let them judge what may be likely to follow in the end, if statements such as those in the following extracts from the document just mentioned should really be taken as the basis of legislation and the guide of Government. Let them observe also the commendation bestowed in other quarters, and withheld from themselves, upon points where, I am thankful to say, that He who sees all and whose approbation is all in all, knows that they are, as a body, richly entitled to it. Let them be assured that, with the Divine blessing, I will not be wanting in any feeble endeavours of mine to procure them justice, but let them discern in the necessity for those endeavours, the sign of the times.

"No person at all acquainted with the facts of the case respecting the alleged powers of rectors, the proceedings of the Church in the maintenance of its pretensions, the working of the voluntary principle on this side of the Atlantic the proportion of the poor classes who belong to the Church of England, and the exertions of the Church Clergy, not only in the field of missionary labour but in the missionary character which very generally attaches to their ordinary duties, can fail to see at once these facts are not simply at variance, but pointedly contrasted with the impressions which persons unfriendly to the Church appear to have made it their business to communicate to the mind of His Excellency, and which, through his report, have been communicated to the British Government, Legislature and people."

McGill College Charter. The Marquis of Norman by Secretary of State for Colonies wrote to Sir J. Colborne from Downing Street, 11th June 1839, stating that he felt obliged to suspend proceedings regarding the charter of McGill College until the objections urged against it by the Royal Institution for the Advancement of Learning of Quebec were heard. (Public Archives of Canada, G. Series.)

The Principal of McGill, the Rev. John Bethune, presented a memorial on the subject of the proposed extension of the Charter. In the previous year the Royal Institution sent a statement of policy to the Governors of McGill declaring that it was inexpedient to have a professor of divinity under the charter and that the Bishop of Montreal and Presbyterian Synod be informed that lecture-rooms would be provided for their students where lectures in divinity might be given. This policy was accepted, but differences of opinion lingered to the detriment of the College.

Dr. Strachan's Leave of Absence. John Macaulay, Secretary to Sir Geo. Arthur, wrote Archdeacon Strachan stating that the Lieut. Governor is ready to grant him six months' leave of absence, in order that he may proceed to England for the purpose of being consecrated Bishop of Upper Canada. May 20, 1839.

Dundas and Ancaster. Copy of Petition to His Excellency, Sir George Arthur, Lieut.-Gov'r, protesting the removal of the Rev. Wm. McMurray from the churches at Dundas and Ancaster. June 25, 1839.

Copy of Petition of the Rev. Wm. McMurray, to H. E. Sir George Arthur, praying that he may be continued in the churches at Dundas and Ancaster. June 25, 1839.

Rev. Wm. McMurray, Dundas, to the Bishop of Montreal, stating his claim to the churches of Dundas and Ancaster. July 1, 1839.

Thos. Racey and Andrew T. Kirby, Churchwardens, Dundas, to the Bishop of Montreal, praying that Mr. McMurray may be appointed to that church. July 21, 1839.

Rev. J. Gamble Geddes, Hamilton, to the Bishop of Montreal. Discusses the continuance of the Government grant to the church at Barton, on the opening of the church at Hamilton. Referring to Mr. McMurray's removal from Dundas, states that he "has endeared himself to such a degree to his congregations both in Ancaster and Dundas by his zeal and diligence in the discharge of his sacred duties, and his labours have been attended with such success that I should consider any circumstances which might render his removal advisable a calamity to the Church in that neighbourhood, and a serious check to its present prosperous and flourishing condition." July 18, 1839. (Ontario Archives—Strachan Papers.)

Durham, L.C.: The Rev. C. C. Cotton has 400 members of the Church in his mission and 26 communicants.

Ireland, L.C.: On July 11th, 1839, the Secretary of S.P.G., London, gave the Rev. Richard Anderson an introduction, with testimonials to the Bishop of Montreal to be delivered upon his arrival in Canada. (S.P.G. Letters.)

Clergy Reserves. "Ten Letters on the Church and Church Establishments" were addressed to the Hon. W. H. Draper, M.P.P., Solicitor General of U.C. by an "Anglo-Canadian", 1839. (The Rev. Adam Townley, a Methodist Minister, who had applied to Bishop Mountain as

a candidate for Ordination.) (Copy in Toronto Public Library.)

U.C. Clergy Society. The Second Report of the Upper Canada Clergy Society for the sending out of clergymen, etc. to that province with a statement of the design and constitution of the Society was printed in London, 1839. (Copy in Public Archives of Canada.)

Toronto Missionary Society. The 7th annual Report of the Society for Converting Indians and Propagating the Gospel was published June 1839 and shows that its funds were spent on Indian Missions, the work amongst settlers devolving upon the U.C. Clergy Society. The Journal of the Rev. H. H. O'Neill proves the advantage of itinerant labour of the missionaries of the latter Society.

The U.C. Travelling Mission Fund organized 1834 continued to send missionaries to destitute places during 1839. The merging of all these Societies was an object advocated by the Bishop.

Rev. F. A. O'Meara Protest. Rev. Fred'k A. O'Meara, Mission House, Sault Ste. Marie, to the Rev. H. J. Grasett, Toronto. Tells of his work among the Indians. Protests the teachings of the Rev. Mr. Hallam of Medonte and hopes he will not be appointed in that district. June 5, 1839. (Rev. Geo. Hallam was appointed to Penetanguishene.)

Thames River. Copy of an Order in Council granting £100 to the Rev. Mr. R. Flood, for his services as a missionary among the Indians on the River Thames. June 14, 1839.

Shanty Bay. Copies of letters from T. H. M. Bartlett to the Committee of the Upper Canada Clergy Society, expressing his desire to "enter upon ministerial duties in Canada in connection with your Society." June 9, 1839. (Strachan Papers.)



CORRECTION

Fort Vancouver: The Editor gratefully acknowledges correction of an error made in a recent item under the above heading. The above mentioned Fort was on the Columbia River in the State of Oregon and not in B.C. The Rev. Herbert Beaver, the first chaplain of the Church of England appointed by the Hudson Bay Co. on the Pacific Coast, was at this Fort from 1836-1838. In 1843 the Company moved their headquarters from this Fort to Fort Victoria, the present city of that name and appointed the Rev. Robt. Jno. Staines as Mr. Beaver's successor in 1849.



REV. JOHN LOWE GOES TO OXFORD

The King has approved the appointment of the Rev. John Lowe, Dean of Divinity in Trinity College, Toronto, to the Deanery of Christ Church, Oxford, vacant by the appointment of the Very Rev. A. T. P. Williams to the Bishopric of Durham.

Mr. Lowe is a Rhodes Scholar, and served in the War as a sapper in the Canadian Engineers' Signal Service. He went to Christ Church as a Rhodes Scholar from Trinity in 1922, gaining firsts in both "Greats" and Theol-

ogy. During the last twelve years he has been successively lecturer, chaplain, professor and Dean of Divinity in Trinity College, Toronto. He was ordained in 1926.

Mr. Lowe is the first Rhodes Scholar to return to England as head of an Oxford College or as Dean of an English Cathedral, which two offices he now holds. He has received from the Rhodes Trustees a message of congratulation on his appointment. Trinity College has conferred upon him the degree of D.D.

Church Messenger congratulates Dr. Lowe and rejoices that he has brought such signal distinction to himself and to a Canadian College.



A PRAYER FOR A MOTORIST

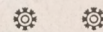
*Grant me a steady hand and watchful eye,
That no man shall be hurt when I pass by.
Thou gavest life; I pray no act of mine
May take away or mar that gift of Thine.
Shelter those, dear Lord, who bear me company,
From dangers of the road and all calamity.
Teach me to use my car for other's need,
Nor miss through love of speed
The beauties of Thy world; that thus I may
With joy and courtesy go on my way.*

—FROM THE LONDON CHURCH TIMES.

BISHOP McLAREN'S PRAYER

A correspondent of The Living Church has sent this Collect for publication. It is well worthy of preservation. It rather reminds me of that other Collect "O Lord, support us all day long".

"Speed me, O Lord, on the journey of life: and what time the shadows of even begin to settle upon my way, and the sunset's glories tell of a more glorious day to come: May I lie down to sleep, and sleeping peacefully, may I awake in the light of that morn which shall have no end. Through Jesus Christ our Lord."



PLEASE, MR. CLERGY!

If you receive a letter from the A.Y.P.A. what happens to it? When we do not know the name of the A.Y.P.A. President, or other officials, we send out communications to the Rector of the Parish; but all too many of these are never answered. Will you not answer wherever possible, or have the officer in charge of Young People's Work do so? Thank you very much!

Any suggestions regarding getting replies to letters will be most welcome.

PUBLICITY SECRETARY,
Dominion A.Y.P.A. Council.

The Dominion Council of A.Y.P.A. is now working in conjunction with the Social Service Council. A very complete survey of Social Service Opportunities is to be given special consideration at the Dominion Biennial Conference in Vancouver—May 30-June 3, 1939.

Meantime, several Toronto Councils are already trying to do something in this very important work by contributing money for the maintenance of officers in Police Courts.

PUBLICITY SECRETARY.

The First Bishop of Toronto

By Rev. R. C. Good

There has been much written about Bishop Strachan, but in spite of it all it seems that there has been too much stress placed upon one aspect of his life and character. We all know much of his political activities, but we forget that they were over many years before he died. Dr. Strachan resigned his seat on the Executive Council in 1836 and gave up his place on the Legislative Council on the union of the provinces in 1841, whereas he did not die till 1867, i.e. twenty-five years later.

In this short article it will be our object to stress another side of his character, viz., the Father in God, and indeed this he surely was as any one who has read much of the Strachan correspondence must know. We find instance after instance where this is very plain. In one case there was a clergyman in the eastern part of the diocese who had been ruining his work by being addicted to liquor. For months a correspondence went on with the Bishop who tried by every possible means to make the man straighten up. He offered to let him have a rest, to loan him money—in fact many things before finally he was forced to dismiss him. Time after time we find the Bishop had to borrow money on his own credit in order to let his clergy borrow from him. Like a refrain there runs through the Strachan papers the words “draw on me” for this or that sum.

John Strachan was born in Aberdeen, Scotland, on April 12th, 1778. His parents were John Strachan and Elizabeth Findlayson. When John was only 14 years of age his father was killed by a blast in a stone quarry, leaving the family in straightened circumstances. In spite of this the mother was able to gather together enough money to allow her son to enter the University of Aberdeen in 1794, at the age of 16. The boy never forgot the sacrifice his mother made, and till the day she died he gave her financial support to the limit of his ability. On one occasion he borrowed £100 in order to help his brother set up a little book shop on the express understanding that the latter would help his mother out of the profits.

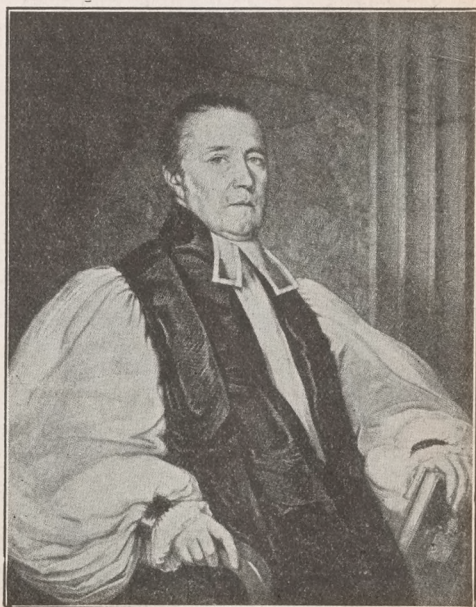
Indeed, it was in order to give his mother more help than he was able to do in Scotland that John came to Canada in 1799. He was invited to take charge of an academy, but this academy failed to materialize so Mr. Strachan began a little school of his own at Kingston. In 1803 he was ordained deacon by the Lord Bishop of Quebec and appointed to Cornwall. At once he began another small school. From first to last education was one of the chief aims of his life. Soon the new grammar school became famous and many of the most prominent men in this country at the time passed through it.

Four years later Mr. Strachan married a young widow—Mrs. Andrew McGill. This was a particularly happy marriage.

In 1811 his own university conferred upon him the degree of D.D. This ought to give the

lie to any who believe that nothing is ever given away in Aberdeen.

The rectory of York becoming vacant in 1812, Dr. Strachan was urged to accept the post. From Cornwall to York is a distance of about 300 miles. At that time it took about one week to travel it. Not only was it a long and wearisome journey but, as war had broken out with the United States, it was also dangerous, especially as the United States' navy had control of Lake Ontario. As the small boat bearing the new rector and his family was cruising along a sail was sighted in the distance. All feared that it was an American sloop. Coming down to the cabin the captain urged that they surrender the ship at once, but he did not know Strachan. The latter asked if there was a gun on the ship and being assured that there was he told the captain to stay below and look after the ladies while he went up to undertake the defence. The captain assured Strachan that the gun was only a four pounder and would not be much good in this case. However, the rector went on deck and prepared for the worst. It turned out, however, that the sloop was a Britisher, and “well it was for us,” the Bishop related later, “for the four pounder was fastened to the deck, and it pointed to the starboard, whereas the sloop came up to us on the larboard bow.” This story may be apocryphal, though it is quoted in several authorities, but it indicates the spirit in which Dr. Strachan entered on a conflict. He never knew what it was to give up.



Bishop Strachan.

When the new rector entered upon his duties York was a small village of about 1000 people and had not more than three small houses of brick. The rest were all made of wood.

During the war Dr. Strachan rendered splendid service and it was in a large measure due to his efforts that more damage was not done. Soon after the war he was appointed to the Executive Council of Upper Canada as a reward for his services.

As we have said, education was always dear to his heart and in 1826 he went to England to get a charter for a university. In this he was successful and he came back with a charter and some money.

In 1832 there was a severe outbreak of cholera. A large number of immigrants had come out to western Canada and were possibly responsible for bringing this dread plague. The rector, writing of the plague, says: "The terrible disease attacked them as they journeyed hither; many died on the way . . . York became one general hospital. We had a large building fitted up for the reception of patients, but the cases were so numerous that many could not be conveyed to it, and remained at their own homes or lodgings. It is computed that one-fourth of the adults in this town were attacked, and that one-twelfth of the whole population died. Our duty brought us in the midst of calamity." In addition, his assistant was taken ill and the whole burden fell on Dr. Strachan.

Five years later Bishop Stewart died and once again the question of dividing the diocese came up. Finally in 1839 the Diocese of Toronto was carved out of the Diocese of Quebec and John Strachan was appointed first bishop of the new diocese. (This anniversary of the founding of the Diocese of Toronto is the reason for writing this article and the two that have preceded it.)

It was now necessary for Strachan to go to England for consecration. The journey was long and expensive and he had to borrow money in order to make it. In a letter to Samuel Street (a money lender), dated May 16, 1839, he says, in part: "This (trip) however I cannot do without your assistance. In regard to my current expenses I believe I can manage pretty well but the Patent and other expenses incident to my appointment will amount at least to £350 sterling, and as you are my only creditor, for I have no other debts, I have to request you to give me a letter of credit on London to this amount, say, £350 sterling."

Returning in the fall of 1839 Bishop Strachan had a busy winter and in the spring of 1840 set out on his first Confirmation tour. These annual tours were always laborious and often actually dangerous. The following incidents will give some idea. The diocese was more than four hundred miles in extent along the lake front, most of it being unexplored forest. His first tour lasted from May till the end of October and covered more than 10,000 miles. The following is taken from the journal of his 1842 trip: It is raining hard. "The encampment on the following evening was not a little picturesque. Nine tents were pitched, and as many fires lighted; groups gathered around each fire, and as the darkness increased shadows went flitting from place to place; while some of the men were seen sleeping on bare rocks rolled up in their blankets . . . On the first night of the encampment it was found that one of the canoes was manned by converted Indians. Before going to rest they assembled and sang a hymn in their own language, and recited prayers which they had been taught." Later he relates: "We had not proceeded very far before we found the sloughs frightful. Every moment we expected to stick fast or to break down. A



Toronto 1835.

thunder-storm came on, and the rain fell in such torrents as greatly to increase the difficulty. After labouring for nine hours we struck fast, about five o'clock and when within half a mile of the Talbot Road. At length, taking out the horses, we left the wagon, with the baggage in order to go to the nearest house for the night, distant nine miles. . . . Another storm came on and we continued to wander till nine o'clock when we were forced to halt. We had no means of lighting a fire despite the cold and wet. . . . Till I fell into a serious train of thought time seemed very long; but after I became absorbed in meditation time flew rapidly and the cold was forgotten."

In 1841 the Bishop held the first Visitation of his clergy. These were then held every three years. At these meetings the Bishop's charge lasted from two and one-half to three and one-half hours. Times have changed.

The next year the corner stone of King's College was laid. Six years later Parliament changed its name to the University of Toronto and altered the constitution, much to the disappointment of the Bishop. At once he set out to get another Church University. He went to England in 1850 and there raised £15,000 for Trinity College which was opened in 1852.

The year 1851 is of great importance to this Diocese of Toronto. In that year the first synod was held. It was the year for the regular Visitation of the clergy and to it the Bishop not only summoned the clergy, but he instructed them to bring with them responsible laymen to discuss the affairs of the Church. This was the first synod with lay delegates to be held in the British Empire. There were 124 clergymen and 127 laymen present and they met in the Church of the Holy Trinity, Toronto.

During the Bishop's lifetime the diocese was twice divided. In 1857 the Diocese of Huron was set up and in 1861 the Diocese of Ontario was established.

In 1867 the Bishop was 90 years of age. The previous year he had asked for an assistant and this was gladly agreed upon. Bishop Bethune was chosen and was consecrated in 1867, the first Bishop to be elected in Canada without the Queen's mandamus. It was in this year that the first pan-Anglican Conference was held. We now call them Lambeth Conferences. Bishop Bethune attended this conference and had just landed home when he received word that his venerable chief had gone home to his reward. He reached Toronto just in time for the funeral. It was on All Saints' Day, 1867, the year of Confederation, that Bishop Strachan was called to higher service. It was a fitting year—it was a very appropriate day.



A GARDEN PRAYER

Writing from the country, Miss Grace Lindley sends us the following beautiful garden prayer: "Help us, O Lord, to grasp the meaning of happy growing things . . . the mystery of opening bud and floating seed . . . that we may weave it into the tissue of our faith in life eternal.

Diocese of Saskatoon

A united Service of Christian witness was held in North Battleford on April 23rd under the auspices of the Ministerial Association. The Service was held in the Empress Theatre and several score people were unable to obtain admittance. The address was given by Rev. G. S. Packham of Saskatoon. All the local ministers took part and it is hoped that the Service will become an annual demonstration of the strength of the local Christian forces.

The Diocesan Council is planning two Camp Conferences for the summer at Watrous, which is the home of the new C.B.C. Broadcasting Station, and at Meota.

Rev. Professor and Mrs. R. M. Millman were the guests of honour at a recent social gathering of All Saints' Mission Church, to mark the ten years' service rendered to this congregation. A gold wrist watch was presented to Mr. Millman, and a beautiful silver plate to Mrs. Millman. Both the gifts were suitably engraved to indicate the esteem in which they are held by all in the congregation. Rev. R. K. Sampson, of St. James' mother church, also brought greetings and best wishes.

There has been a steady growth in this mission since its inception. Ten years ago the Easter communicants numbered 31, this year 150, and the increase has been noticeable in each of the intervening years.

Diocese of Saskatchewan

The Fisher A.Y.P.A. in the Birch Hills Parish (Rev. S. H. Jarvis) has been very active all winter and very good work is reported. Parting members were feted on March 5th when a gathering bid farewell to Frank Wilson who left for Stranraer, Sask., early in April, Melville Cromarty, President, making a presentation on behalf of the young people. On April 15th Charlie Kreuger who is leaving for Moose Jaw shortly, and Arline Wilson who is going to Prince Albert, were the guests of honour, when each received presentations from their young companions.

The Rt. Rev. W. W. H. Thomas, D.D., Bishop of Brandon, officiated at the ancient rite of the "Laying on of Hands" in St. Alban's Cathedral, Prince Albert, on Wednesday, April 26th, when fifty-eight young people were presented to His Lordship. The Rev. Canon W. S. Noble, Canon residentiary, presented 39 candidates from the Cathedral Parish, 29 girls and 10 boys. The Ven. Archdeacon G. H. Holmes presented five from Christopher Lake parish, four girls and one boy, and the Rev. S. H. Jarvis presented thirteen from St. Mary's, Birch Hills, nine girls and four boys.

The United and Pentecostal Churches joined with St. Thomas' Church, Star City (Rev. T. Mitchell), on the morning of Good Friday when a packed church offered the prayers of all denominations before the Throne of Grace. Addresses fitting this solemn occasion in this Church of God were delivered by the Incumbent, the Rev. T. Mitchell; the Rev. A. J. Lewis of the United Church and the Rev. L. M. Hornby of the Pentecostal Church. The offering for Jewish Missions amounted to \$4.16.

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ST. JOHN THE BAPTIST, RIFE

A warm welcome was extended to the new resident missionary, Mr. Cyril Clarke, who conducted his first service here on 23rd April. His addresses are very much enjoyed by everyone. After the service on 30th April the Church Council met. All the members were not present, but those who were, agreed that the district of Rife, comprizing the territory approximately within 25 miles of this centre, would contribute \$25 a month for one year, toward the extension of the grant expressed by the Bishop, in addition to providing the missionary with a furnished house at a cost of \$15 per month, thus assuming the responsibility of \$40 a month. We hope the time will soon come when we will be able to contribute more generously.

Following the service on 14th May a picnic lunch and also a general meeting of all the congregation was held. The chief topic of discussion was as to whether a vestry should be formed or not. It was agreed by the majority present that as the Church Council had carried out its duties satisfactorily no change was considered necessary for the time being.

Rural Deanery of Metaskiwin

ST. MARK'S, HARDISTY

THE REV. P. J. DISNEY

The past month brought sorrow to several families in the parish in the sudden death of Thomas Hamlin Cooper who was called to higher service on the morning of May 6th. To the sorrowful bereaved we extend our heart felt sympathy, and pray that God may sustain them in this time of trial. Hamlin Cooper was one who loved and served his fellow men, and his passing will leave a gap in our community life. May he rest in peace.

The W.A. has had an active month. A tea, held by kind permission in the Red and White Store, netted a useful sum of money. Eight delegates attended the Deanery Meeting at Sedgewick, the Hardisty ladies serving tea in the afternoon.

The Vestry met this month at the home of Mrs. Thomas, and got through a useful amount of business in short time. A general discussion on the state of church life in the parish was interesting and helpful.

Owing to bad roads, it was unfortunately necessary to cancel the first service of the season at Choice.

HOLY TRINITY, HUGHENDEN

THE REV. P. J. DISNEY

A faithful daughter of the Church who unfortunately was prevented by distance from attending the parish church of Hughenden, was called to higher service in the early morning of May 3rd, in the person of Mrs. Amy Stocks. Throughout her allotted span of three score years and ten, Amy Stocks had lived close to God, and it had been her desire to spend her remaining years in a community where there was a church. But God has summoned her to worship where temples are not made with hands. May she rest in peace and may God bless the loved one whom

she has left behind to serve Him still while on this earth.

Our little branch of the W.A. continues to work hard. Five delegates were sent to the Deanery Convention at Sedgewick.

The Vicarage Club, after a good season, has suspended regular meetings until next September.

CAMROSE

THE REV. A. WALLIS

In Memoriam—Mrs. Maude Holloway, 30th June, 1938.

"They nor thirst, nor suffer hunger,
All their tears are wiped away,
Night has past, and they have entered
Endless day."

Mrs. T. Nash on the 3rd May.

"These are they which came out of great tribulation . . . and God shall wipe all tears from their eyes."

On the 6th May we attended the funeral of Mrs. Nash. She had been ill for a long time, and suffered much, now the Good Shepherd leadeth her "beside still waters."

As a member of the W.A. she was always actively interested in the work. As a mother she was great. To Mr. Nash and the boys we offer our sincere sympathy.

Writing of Mrs. Nash makes one think of other friends who have passed beyond the sunset to where Light Eternal dwells. It should make us kinder, life is so short. Various experiences wander into life to make us more understanding and tolerant, if we do not learn, then is the teaching in vain, and the Plan left incomplete. During the Deanery meeting at Sedgewick we heard much which will linger in corners and come to light when needed most; strong thoughts of inspiration and encouragement.

An Appreciation

It is just over a year since our Rector and his wife came to Camrose. It has been a very happy year. They would not wish much to be said, for their ministries are accompanied by no blare of trumpets, but wherever you go you hear that something Mr. Wallis has said has helped someone. Their friendliness sends a warm glow all through the Parish, and the Rectory is a place where the young people are welcome. "We thank our God for every remembrance of you."

A.Y.P.A.

A cool evening; the moon shining quietly on trees dressed in their new Spring green; some buns and weiners, marshmallows and coffee; a merry crowd of young folks—this was our A.Y.P.A. hike on May 1st. Thanks to those who did most of the work of preparing.

Not quite so many came to Devotional Meeting on the 15th, and they missed a very interesting evening.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

Mrs. Wallis entertained the members of St. Dunstan's W.A. at the Rectory in Camrose on May 4th. This was a regular meeting, but because of being held at the Rectory it was also a special occasion, and was much enjoyed by all. Mrs. McDonald, President of St. Andrew's W.A., Mrs. Roper and Miss Jessie Roper were also present.

CHURCH MESSENGER

The Deanery W.A. Meeting in Sedgewick, May 17th, was attended by Mrs. G. J. Baker, Mrs. E. R. Ochsner, Mrs. G. Turnquist, Mrs. Wm. Ramsell and Mrs. C. T. C. Roper with Miss Vivian Roper as driver. It was a happy inspiring day for all, and the hospitality extended by Sedgewick and Hardisty much enjoyed.

IMMANUEL, WETASKIWIN

THE REV. W. M. NAINBY

At the end of May the Rev. W. M. and Mrs. Nainby will be on their way to England for a three months' vacation. We wish them "God speed" and a happy holiday and safe return. They are to sail from New York on June 9th and return on the "Montrose" at the end of August.

During the absence of the Rector we are to have the pleasure of ministrations by Mr. Vincent Cole, who is one of our own boys training for the Ministry, and we are delighted to have him with us for the summer months work.

The Sanctuary Guild met at the home of Mrs. Cole, and arrangements were made for the Rector to purchase materials in England for Altar Frontals. The Rev. and Mrs. Nainby were presented with a book by the members of the Guild.

The Vestry met at the home of Mrs. Montgomery for the monthly meeting.

The W.A. met at the home of Mrs. Newby. Reports of the Tea and Sale were presented, and arrangements made for a Strawberry Tea in June. A splendid bale for the Indian School has been provided.

Several members of the W.A. journeyed to Sedgewick for the Deanery W.A. meeting, and attended one of the most enjoyable Deanery Meetings ever held. Congratulations to Mrs. Barnett on her re-election as President of the Deanery W.A.

The W.A. made donations to the Jubilee Fund, Kapasiwin Summer Camp, and the Church Bible and P.B. Society.

ST. MARY'S, PONOKA

THE REV. W. M. NAINBY

This month we are celebrating the twenty-fifth anniversary of the dedication of our Church, and a special service has been arranged for Whit-sunday. We are expecting the church to be packed to the doors for the occasion.

A Silver Jubilee Banquet was held in the hall on Tuesday, 23rd May, and seventy-five adult members were present. Seldom has there been a gathering so enjoyable, and everyone was delighted with the evening. After a splendid dinner, the Rector proposed the toast to the King. This was followed by the cutting of the birthday cake, complete with twenty-five candles, by the member of the W.A. with the longest service record, Mrs. T. Cooper. Letters of congratulation were read from Immanuel Vestry and W.A.

Mr. C. Plant proposed the toast to the Parish, and this was replied to by Dr. Byers, the People's Warden. The Toast to the Ladies was given by Mr. J. T. Potts, the Rector's Warden, and replied to by Mrs. Northcott, the W.A. President. A highlight of the evening was a presentation to the Rector and Mrs. Nainby of a travelling bag each. All expressed their best wishes to them for a happy holiday in England. After some community singing, the banquet concluded with "Auld Lang Syne" and the Grace.

The Vestry met for the usual monthly meeting in the Rectory. The regular W.A. meeting took place in the Parish Hall. Mrs. Jones, the Dorcas Secretary, showed the members the splendid bale for the Indian School. Several members of the W.A. motored to Sedgewick for the Deanery W.A. meeting, and enjoyed the day exceedingly.

The Sanctuary Guild met at the home of Mrs. Mayled, and presented Mrs. Nainby with a gift. The W.A. made a donation to the Jubilee Fund.

Rural Deanery of Wainwright

WAINWRIGHT

THE REV. R. BOAS

Our new incumbent, well laden with dust, the accumulation of an 800 mile trip from Winnipeg, and more especially from having passed through an unforgettable dust storm, landed in our midst on Monday, May 7th. His wife followed him on the Tuesday. From all appearances around the rectory, we feel that their life in our midst has well begun.

As far as events, such as meetings, etc., are concerned, there hasn't been much happening. But when it comes to the matter of the real life of the parish we feel very encouraged. Everyone seems to be keenly interested on the new presentation of our age-long message. Everyone appears to be so ready to talk about the things that really matter. And isn't that what we all seek and should expect. Too often the layman has left it to the clergyman to do all the spiritual thinking and speaking—but the tide has begun to turn. And with this fact ever increasing we can expect to find a fellowship of Christian people who intimately know God and look to Him in every detail of their life.

The young people of the parish—24 of them to be exact—met Mr. Boas on the playground of a game of "how do you do" and "Cootie." And was it fun! And in the same spirit of naturalness which fun does create, Mr. Boas spoke to them of a new conception of the Christian life amongst young people. Every young person seeks for a winning personality, but seldom do they relate God and His love and power and such an achievement. We cannot help but feel that this is a new approach and interpretation of the intentions of God in our midst. For how better can we glorify God than by the freedom, the love and the winsomeness of our personalities so filled by God Himself.

Oh yes, all this happened Monday, May 22nd, at the home of Bill Fraser.

The Vestry was to have met on Tuesday the 23rd but Mr. Boas was called away to the city to be with his wife at the next great event of their life together.

IRMA

THE REV. R. BOAS

The news about this part of our parish is somewhat limited. But it is well worth reporting that at a Vestry meeting everyone agreed that we must get away from our concentration on dollars and cents when it comes to matters of our concern for the church, and is not this a step towards

CHURCH MESSENGER

putting first things first. However, it must be remembered that we cannot put such a trust in God as this, into our corporate life—if we as individuals have not exercised it in our private lives. And is not this bit of news coming from Irma, but another expression of the new life in God that we expect to continue to grow in our parish, as a whole.

BATTLE HEIGHTS

THE REV. R. BOAS

New, in the way of happenings, is not very plentiful concerning this part of our parish. But it might be news to those who read these columns that Battle Heights is not a town—nor a post office, but a farming district west and north of Wainwright. Mail directed to this district should be sent to Fabyan. This will avoid a mailing detour. Here we use the school house for our services, and, while this may be a hindrance because of a lack of church atmosphere, it also may be turned into a blessing in its freedom from any barrier due to formality. Christ's true church is His people, and to keep this fact ever before us is to see in all our circumstances a real opportunity to serve Christ by reaching His people.

ST. MARY'S, IRMA

The W.A. met at the home of Mrs. C. Wilbraham on Tuesday, 25th April. We were pleased to see so many members and friends. We regret the loss of one of our most faithful workers Mrs. J. P. Yeends. A small gift was presented to her by the Vicar, Rev. P. A. Rickard. At this meeting the Vicar informed us of his call to a parish in Edmonton. The President in a few well chosen words expressed to him our appreciation of his work amongst us, and wished him well in his new field of work. The W.A. have just completed a quilt for the Dorcas work.

Sunday, April 30th, the Silver Jubilee Service of Thanksgiving was used, and an inspiring sermon preached. The Altar Desk donated by Mr. Wilbraham was dedicated at this service. The service on Sunday, May 14th, the Rev. R. Boas gave his introductory sermon.

ST. MARGARET'S, BATTLE HEIGHTS

THE REV. R. BOAS

The Silver Jubilee was commemorated on April 23rd by special service held in the school.

On the 26th the W.A. held their regular meeting at the home of Mrs. Tindall and after the usual business was dispensed with Mr. Rickard was presented with a Silver Tray from the W. A. and congregation in remembrance of his work and fellowship with this mission. Also best wishes for his future and that of Mrs. Rickard were extended by the President. Mr. Rickard then expressed thanks on behalf of himself and Mrs. Rickard.

On May 14th we welcomed our new minister, Rev. R. M. Boas, who conducted morning service.

May 31st—W.A. Meeting to be held at Mrs. Shaw's.

EDGERTON

THE REV. A. LOVE

Paying tribute to Rev. Andrew Love and his devoted wife who have served the congregation of St. Mary's Anglican Church so well during the

past two years here, over fifty guests gathered in the Laurie Hotel to do honor to those two fine citizens on Thursday evening, 27th inst., when Reg. Kington, Secretary of the Church, found himself with the very pleasant task of presenting this fine couple with a tidy sum of money and an illuminated address on the occasion of their severing connections with this district—Mr. Love having very recently been advised that his pension had been granted and that he would be retired—which is greatly regretted as they had built up a very wide circle of friends here. Their fine comradeship and the earnestness of their devotion to their task, their fine conception of the Golden Rule and the helping hand which they so readily extended whether to members of his flock or not furnished a fine topic for Mr. Kington in the speech he gave while making the presentation. Mr. Love suitably replied and it could easily be seen that he was visibly affected by the spontaneous show of appreciation by those present. The evening's celebration was kept a secret from the two guests of honor. It was rather a strange coincidence that Mr. French, fieldman of the C.P.R. land department of Hardisty, should drive in to town on that evening and take part in the celebration and presentation as he did the same thing two years ago in Hardisty when Rev. and Mrs. Love severed their connection with that field and received a send-off just like they did here. A buffet lunch was served and lilacs on the tables made a colorful scene as crystal candlesticks threw glints of light from the candles in them. Mesdames Pawsey, Wolff and Davidson assisted at the tea urns while members of the Auxiliary served a very dainty lunch. A recitation by Mrs. Sawyer, "The Dude Cowboy," made a big hit as did also "The Fireman's Wedding," by Rev. Love himself, and he did it in fine style. Singing of "For They Are Jolly Good Fellows" brought a very enjoyable evening to a close. Rev. Love is severing his connection as an active member and minister of the Anglican Church after thirty-two years service in which he has seen this great west grow to its present status as he served the many fields with which he has been connected during those many years. We have heard him speak of preaching at the first service held in Willingdon to a great crowd when that town first came in to being; and we feel sure there have been many such. Wherever this fine couple has been stationed we are sure their work has borne fruit for success only could be the result of their labors. We are sure we speak for everyone with whom they have come in contact when we say that we hope this fine couple will long be spared to enjoy the evening of their life in their retirement and that the friendships they have built up in their devotion to their task will brighten up the evenings as they sit by their fire-side and reminisce.

ST. MATTHEW'S, VIKING

THE R. J. ANDERSON

The Bishop of Edmonton visited the parish of Viking on May 21, when he administered the rite of the Laying on of Hands. Twenty-three candidates were presented to the Bishop for Confirmation, many of them from a considerable distance in the country. Because of the heavy rains preceeding the day of the service a number from the more distant points in the parish were prevented from being present. His Lordship has kindly consented to come again

CHURCH MESSENGER

to Viking at an early date when a further group will be presented to him.

Unfortunately the Confirmation Service at Metropolitan had to be cancelled. However it is hoped that a new date will be set shortly.

His Lordship offered prayers of thanksgiving for the very welcome rains we have enjoyed.

On Friday, May 19th, the Vestry of St. Matthew's Church sponsored an amateur night in Viking. Because of the rain the attendance was not large but those present enjoyed the very fine program presented by the various contestants.

The Rev. John L. Anderson will be absent from the parish for the last three Sundays in June.

The funeral of Mr. Evans of Philips was held from St. Matthew's Church on May 12th. Mr. Evans was well known in the district. His sudden death was a shock to his family and friends. The sympathy of the congregation is extended to Mrs. Evans and her sons and daughters in this time of sadness.

Malcolm Chedore, age 86, passed away in Viking on Sunday, May 14th. He was buried at Viking on Wednesday, May 17th.

Mr. Chedore had been resident in Viking for nearly 25 years during which time he had earned the affection and respect of all the citizens.

For many years Mr. Chedore was a vestryman and until his last illness maintained an active interest in the life and work of the Church. A good man and a devout Christian has gone to his rest.

The Rev. T. J. Matthews preached at Mr. Chedore's funeral.

Baptism.—Robert Garfield Cotter.

Marriage.—Alexander Fraser Squair to Hilda May Stevens, both of Kinsella.

Confirmations.—Norman Philips, William Gillespie, Clarence Bird, Leslie Bird, John Wemp, Robert Cotter, Charles Wesley Barber, John Detmould, Joseph Carrington, Sheila Cary, Thelma Philips, Mave Lee, Beatrice Dann, Dorothy Dann, Shirley Miller, Shirley Rollans, June Cotter, Eileen Keats, Mrs. Earl Lawes, Catherine May Lawes, Claire Ambler, Kathleen Detmould, Eileen Carrington.

Deaths.—W. Evans, M. Chedore.

HOLY TRINITY, TOFIELD

THE REV. T. W. TEAPE

The Senior W.A. met at the home of Mrs. Bailey on May 4th with seven members and three visitors present. Mrs. Robinson gave an interesting report on the "highlights" of the recent Diocesan Convention. A letter from Edmonton was read regarding the Apportionment. This was discussed and the ladies hoped to pay a second amount after the Silver Tea which was arranged for Saturday May 13th. A goodly sum was realized.

Junior W.A. meetings were held on April 29th, May 6th and May 18th. Five of the Juniors wrote the Dominion Examination on the Study

Book on April 29th. The Juniors sold candy and plants at the Tea held on May 13th and realized \$3.15. During the month they paid their pledges and affiliation fees. Hostesses for the month were Marjorie, Lorna, Betty and Mrs. Robinson.

Church services have been held at Tofield, Cooking Lake and Lindbrook. Adrossan service was cancelled due to heavy rain and bad roads. Sunday School has been held regularly at Tofield and Lindbrook. The usual monthly Song Service held on the evening of May 7th was very creditable and enjoyed by all.

Tofield representatives at the Diocesan Silver Jubilee Banquet were Mrs. J. W. Robinson, Mr. McCarthy and Rev. Teape. Mr. J. W. Robinson, a delegate in attendance at the meeting of Synod held for the purpose of electing a Bishop, January 29th, 1914, was unable to attend due to injuries received in an accident.

Mrs. J. W. Robinson attended the Quarterly Board Meeting held at St. Luke's Church on May 19th.

The attention of the congregation is especially drawn to the Anglican Jubilee Festival to be held on June 20th from three to eleven p.m. Please read the poster and watch the bulletin board for further announcements.

Rural Deanery of Pembina

THE WABAMUN MISSION

THE REV. COLIN CUTTELL

The Bishop is expected on Whitsunday for a Confirmation. Unfortunately many of the candidates are not ready and we hope that it will be possible to arrange for a second visit for Confirmation at Evansburgh in the Fall. However, the following are candidates for the Laying on of Hands at Pentecost: Beatrice Hoople, Tommy Graves, Thora Seedhouse, Kenneth Johnstone, Ruby Johnstone, Frank Ewasiuk, Olga Ewasiuk, Victor Kulagen, Helen Parayko, Cecil Berg, Glenys Price. This group represents in interesting range in ages, from the forties down to fourteen.

Also scheduled was a visitation by the Bishop to Duffield in the afternoon of Whitsunday. He dedicated the new frontal, handings and vestments, afterwards joining the congregation at a lawn tea following the service. Mrs. Percy Faulks, Mrs. Henry and Mrs. Rowe were hostesses.

At Entwistle we are discussing the much-needed renovation of St. Peter's Church, and the ways and means thereto. We record our thanks to the Canadian National Railways for the recently completed footway across the dizzy heights of the Pembina bridge to Evansburgh. There is now little more than half-a-mile between St. Peter and St. Paul; a safe distance, we think. It would be an economy to close one or other of the Churches, but this is not desirable at the present time. Instead, we are negotiating a pact to reciprocity, non-aggression and mutual aid. In future, we shall not rob Peter to pay Paul, nor Paul to pay Peter. Services will be held every two weeks on either side the great gulf, and the respective congregations will honestly try to support both services. This would be a much happier solution than closing a church. At Holly Springs an Adult Group has been studying Church Doctrine

CHURCH MESSENGER

for some time past. The course has been based on that admirable manual of Catholic Teaching, the Church Catechism. There are many new and attractive outlines of Instruction in the Faith but really the old way wears well. Old wine need not crack new bottles!

The last service arranged for **Park Court** was cancelled owing to impassable roads. Better luck next time, Park court! In spite of very short notice, the first service of the year at **Tomahawk** was well attended. After the service we carried the Sacrament to the Ferryman, who with much patience and good humor stands by to ferry wayfarers at any time of night or day across the fast-flowing Saskatchewan. Up the steep steps above the anchored ferry this modern disciple of St. Christopher reverently knelt for his first Communion in nigh ten years. Note well, those who who live under the shadow of a parish church in town or country!

On his birthday, May 7th, Frank Ewasiuk was baptized at St. Saviour's, **Wabamun**, in the presence of a large congregation and a number of his school chums.

A party of twenty-five young people went in to see the technicolor film, Gilbert and Sullivan's "Mikado" recently. They amply demonstrated that the younger generation is quite capable of appreciating a good wholesome picture and in fact actually prefers D'Oyley Carte and the London Symphony Orchestra to much that passes for musical entertainment nowadays. Our thanks to the Manager of the "Capitol" for his real interest and kindness.

The Wabamun Mission Services During the Month of June

Sunday, June 4th—Entwistle, 11 a.m.; Holly Springs, 3 p.m. Trinity Sunday.

Sunday, June 11th—Tomahawk, 11 a.m. St. Barnabas, Apostle.

Sunday, June 18th—Rexboro, 11 a.m.; Duffield, 3 p.m.

Saturday, June 24th—Wabamun, 9 a.m. St. John Baptist.

Sunday, June 25th—Evansburgh, 11 a.m.; Park Court, 3 p.m.

Thursday, June 29th—Patronal Festival at Entwistle, St. Peter. Holy Communion, 9 a.m.

Evensong is said every Sunday at 7.30 p.m. at St. Saviour's, Wabamun.

Births—To Ann Christina Tyrrell (nee Carlson) and Arthur Tyrrell, on May 18th a son. The Duffield Congregation sends congratulations.

ST. MARY'S, JASPER

THE REV. CANON G. McCOMAS

As these notes are being written a feeling of expectancy and excitement prevails in Jasper, in view of the long looked for visit of Their Majesties. In another week our King and Queen will be in our midst and will receive a real welcome and many expressions of an intense loyalty from us all. Many prayers, public and private, are being offered up to Almighty God for their Majesties during their sojourn in the Dominion; that they may be preserved in body and soul and fulfill their arduous duties in the most complete and successful way.

A change (necessitated by duties outside the Diocese) of the Bishop's visit to Jasper to hold

Confirmation at St. Mary's has been made from Sunday, June 11th, to Sunday, June 25th. When with us His Lordship will dedicate the new window lately placed in the Baptistry to the memory of Nancy Haines. Her loving parents, Major and Mrs. L. Haines, who live in Hamilton, N.Z. ordered this appropriate memorial—Christ and the Little children—from a Toronto firm.

The W.A. of this parish celebrate the 25th anniversary of their formation as a branch this year.

On May 3rd a Silver Jubilee Tea was held in the hall and a large gathering, with representatives of the other churches, assisted in making the afternoon a memorable one. Addresses were delivered by the Vicar, Mrs. G. Arkwright, President, Mrs. J. B. Snape, Mrs. C. H. Milner and Mrs. F. A. Jackman, while messages of greeting were received and read from Mrs. W. D. Harris, Albion, B.C. and Mrs. J. W. Bryden, Winnipeg, Man., who had formerly held the office of Branch President. A silent tribute was paid by all present to two former presidents who have passed to higher service—Mrs. S. M. Rogers and Mrs. S. Hickingbottom. During the afternoon a musical program was contributed to by the following: Mrs. J. Brodie, Mrs. F. Stone, Mrs. D. Mahood, Miss M. Phillips and Miss Freda Stone, with Mrs. F. McGuire as accompanist.

Three of the Pioneer members did the honors at the Tea Hour, when Mrs. R. Lofts of Edmonton and Mrs. W. S. Jeffery presided over the Tea and Coffee with Mrs. C. H. Milner cutting the Birthday Cake.

The Jasper Brownies, under Brown Owl Mrs. Mahood and Tawny Owl Miss D. Horsfall, held a very successful Tea and Sale of Books, Flowers and Candy, in the Parish Hall on Saturday, May 13th. The proceeds went to help in the purchase of uniforms and badges.

In order to raise funds for the Memorial Organ a Bridge and Whist Party, arranged by the Vestry, took place in the hall on May 17th, and was a great success socially and financially, largely due to the untiring efforts of Mrs. W. L. Wachter, the Convenor.

Quite a few improvements of late have been carried out on our church property. The Vicarage has been painted and now looks very smart and a new fence has been erected round the Vicarage grounds. Mr. T. Morris has revised and repainted the sign on the porch, while Mr. T. White and Mr. Greenwood are making and lettering a new church notice board and all the doors of the church have been stained and varnished.

MAYERTHORPE MISSION

THE REV. W. DE V. A. HUNT

Last fall the Anglican plot in the Municipal Cemetery was dug over and tidied up. This spring it was sown down to clover after the graves had been leveled off. We are very grateful for the organization and work done by Mrs. Moore and Mr. Harold Grigg in this connection.

A meeting of St. Luke's Vestry was held in the Vicarage on Monday, May 22nd. The discussion centred on the present financial situation and on the necessary steps which must be taken to meet that situation.

The St. Luke's congregation was deeply shocked to hear of the injuries sustained by Mrs. Lloyd Wood in a recent car accident. We all hope and pray for her speedy recovery.

CHURCH MESSENGER

The evening service at Mayerthorpe on May 14th was conducted by Major C. P. J. Ovans. Major Ovans also most kindly conducted the service at Padstow in the afternoon, thus enabling the vicar to be present at the Confirmation Service at St. John's Church, Onoway.

Amongst the many confirmed that afternoon was Mr. Douglas Aikenhead, the Secretary of the Mission Council for this district.

The grounds of St. Mary's Church, Sangudo, have undergone an extensive spring cleaning. A little green paint has made a great improvement in the appearance of the approach to the church. We are very grateful to the members of the congregation who have made these improvements possible.

The Church of the Good Shepherd, Peavine, was filled to capacity on May 14th for the first Sunday service of the year. There were about forty people present. The first Confirmation Class to be organized in the Peavine district for many years is now meeting weekly in the church. There are ten members in the class. Confirmation classes are also being held in Rochfort Bridge and Mayerthorpe.

Emmanuel Church, Padstow, has received a grant of twenty-four new hymn and prayer books through the courtesy of the Canadian Bible and Prayer Book Society.

The Lily Lake Players visited Padstow on May 26th and entertained an appreciative audience with the comedy "A Poor Married Man." After all expenses were paid about nine dollars was realized. We are very grateful to our visitors from Lily Lake for their contribution towards the Parish Hall fund.

A new branch of the W.A. has been formed at Blue Ridge under the presidency of Mrs. A. Cole. So far eight members have joined. Five of the members attended the monthly week day Communion Service in the Lonira Community Church on May 27th. The Lonira Church is about five miles from Blue Ridge.

ONOWAY

MISS B. ONIONS, MISS C. BEE

On May 14th our Bishop came for a Confirmation. This was a great day for many of us. To some a day of looking forward—to some a day of looking back and forward too. Those who were Confirmed look forward to their first communion. Strengthened by the gifts of the Holy Spirit and by the Spiritual Food which they now can share, they see ahead of them days of great service and opportunities as full members of God's Family, the Church. To those already confirmed it was an opportunity to look back. Have we been faithful during these years? Have we used the privilege of Holy Communion as we might have done? Have we grown closer to God? In sorrow we can acknowledge our weakness before God, with His loving forgiveness we can go forward again, in company with those newly confirmed, towards the Goal of Eternal Life.

The following received the Sacrament of Confirmation on May 14th: Onoway: Sidney Yeoman, George Yeoman, Edward Dixon, William Dixon Cedric Coates, Roy Dales, Rex Dales, Frances Dixon, Jane Stephenson.

Rich Valley: Bertram Pillage, Phyllis Imeson, Dorothy Peterson; Calahoo: Kenneth North, Henry Norris, Mabel North, Harriet Quartermaine;

Brookdale: Edna Gonnet; Mayerthorpe: Douglas Aikenhead.

Our thanks are due to the W.A. who kindly served tea in the Parish Hall after the Confirmation Service.

W.A.

The W.A. bade God-speed to one of their life members, Mrs. Walker, on Wednesday, May 24th, who leaves for England on an extended visit. Tea tables were daintily laid in the Vicarage and about 20 members spent a pleasant hour or more over the tea cups. Mrs. Chisman, the president, presented Mrs. Walker with a travelling rug, together with the good wishes of all the members. We hope to have Mrs. Walker with us again sometime and everyone wishes her a safe journey and a happy visit to the Old Country.

Onoway was very pleased to welcome the Clergy and Lay Delegates of the Deanery at their meeting here on May 2nd. We were sorry that owing to the busy time it was not possible for more to attend to hear the interesting discussions which took place.

At Evensong on Sunday, April 30th, in the presence of members of the Canadian Legion, Scouts, Guides, Cubs and Brownies, the Union Jack, presented by the Legion, was dedicated by the Rev. C. Cuttell. In his address Mr. Cuttell reminded us that each time we salute the Union Jack, it is the Cross of Christ we are respecting, the only sign by which we can conquer wrong.

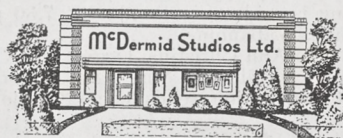
A church parade is held for the Onoway Scouts, Guides, Cubs and Brownies on the third Sunday in each month at 11 a.m.

We are very grateful to the Rev. N. Burgo-master who gave us a picture show to raise funds for June 2nd. It was an excellent show and we all enjoyed it.

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BROOKDALE

W.A.—A successful Jumble Sale was held at the home of our President, Mrs. Gonnet, on May 12th, in aid of the new church. We hope that it will be possible to repeat this effort. A Jumble Sale helps those who come to help us.



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